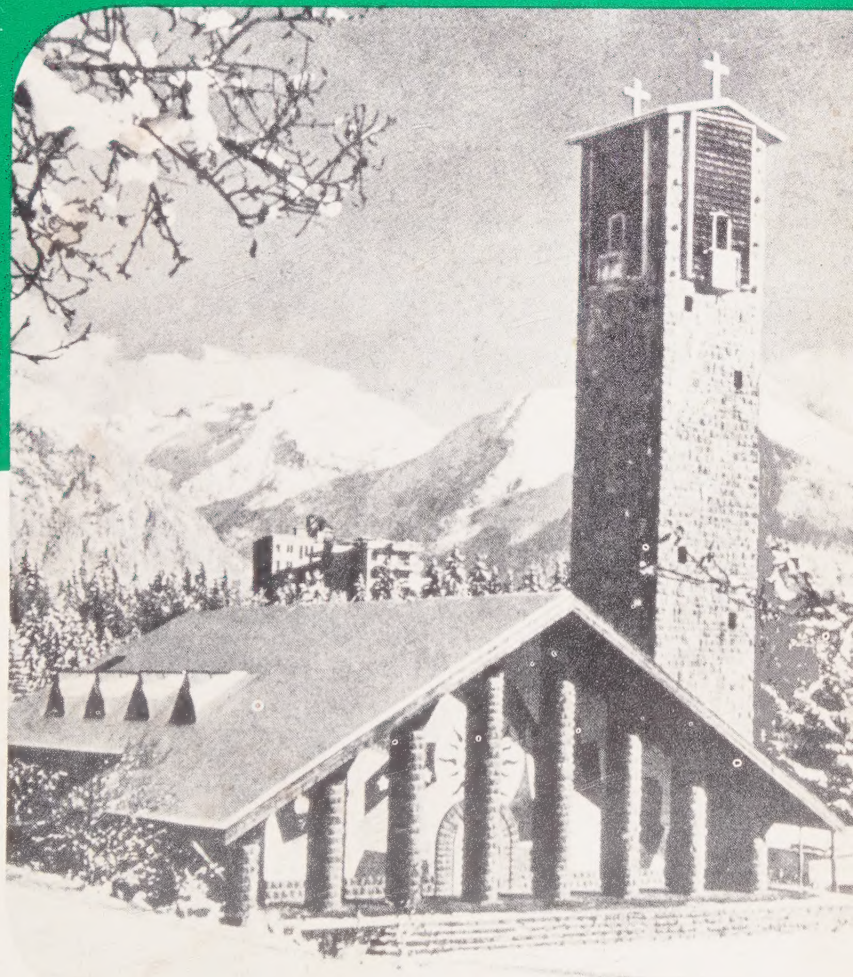
The LUTHERAN



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ICAL SEMINARY
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CHAPEL AT HAUTE SAVOIE, FRANCE

Great artists decorated its walls

No. 49

SEPTEMBER 2, 1953

ENTS

Parable of the Stale Pretzel

RIGHT NOW I'VE TUCKED it away in my mental notebook as the parable of the stale pretzel. Some day I'll recall it for both of those dark-haired, brown-eyed parsonage lads. When I do their faces should be red!

THE STORY IS THIS:

The younger of the two spent some of his precious pennies to purchase pretzels. The elder cast covetous eyes upon the twisted salty brown things.

As he had opportunity, the proud possessor of the pretzels sheepishly ate what he could, and then carefully hid the remaining ones. "What I can't eat, neither should my brother." So reasoned that childish mind into which the influe of the world had entered.

But little boys have a way of for ting, even such things as hidden treas It all slipped his mind until a much day when daddy reached into a c and found the pretzels.

WITH SHAMEFUL FACE, he cast d his eyes as the story was unraveled. pretzel, hidden so selfishly, he now fo to be very, very stale! How flat it ta Selfishly set aside, the pretzel had lo value because it was hoarded.

Now there's a story for you that is times written sadly in the annals o both by people and by nations.

—RAYMOND SHAHE

The LUTHERAN News Magazine of the United Lutheran Church in Am

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COVER PICTURE. Modern art is featured in the little Roman Catholic chapel of Notre Dame d'Assy at Haute Savoie in the French Alps. The church, recently completed, includes original work by Matisse, Roualt, Leger, Bonnard and other noted moderns. See story on page 15.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

"Luther" comes to town

September would be the month when 20 million Americans would have their chance to see "Martin Luther"—the full-length movie made last year in Germany. The list of big-city theaters booking the film was growing fast.

Nothing like this had happened before. A church-sponsored movie, telling the story of the most controversial churchman in modern history, had won its way into the big time. Its integrity and artistry put it high on the list of the best pictures of the year.

The latest bit of priceless publicity for the "Luther" film came in the New York *Times* Sunday magazine section, August 23, consisting of a striking two-page picture display from the film.

Film bookings announced

The New York premiere was announced for Sept. 9 (at the Guild Theater in Radio City). Omaha gets the picture in the same week (Brandeis). "Luther" will open in Los Angeles Sept. 10 (Ritz), Sioux Falls, S. D., Sept. 16 (Egyptian), Denver (Alladin) and Indianapolis (Keith's) on Sept. 23.

Seven Pennsylvania openings are scheduled in one week, in Lancaster (Grand) and Harrisburg (Senate) on Sept. 23, Philadelphia (Stanton), Pittsburgh (Warner), Reading (Warner), and York (Capitol) on Sept. 25, and Allentown (Rialto) Sept. 30.

Sept. 25 is also the date of the Chicago opening, at the Loop Theater. A half-dozen other September showings are scheduled, with the list increasing daily.

The film will run two weeks in Milwaukee (opens Oct. 15) "because of the

METHODISTS ADVERTISED "LUTHER"
Church bulletin board in Houston, Tex

large Lutheran population," said Gord Hewitt of the Fox Theater. But "Luthe had already demonstrated its ability attract many besides Lutherans. M Protestants and a few Roman Catholi have discovered that the picture has appeal which crosses denominatio lines.

May be big year for released time

In most of the U.S. the door was op —or could be wedged open with a lit effort—for released-time classes in re gious instruction.

Dubuque, Iowa, was a city whe churchmen were making the effort. T Council of Churches and the Luther Pastors' Council hope to begin classes two schools next month. If successful, classes would be introduced in oth schools.

Iowa's Attorney General Leo Hoegh has ruled that public schools of the state may release pupils during regular school hours for religious instruction outside school buildings. His opinion was given in response to a query from the Dubuque school district.

Providence, Rhode Island, had been the scene of a prolonged struggle to get released-time classes. The School Committee prepared a set of 16 rules for strict control of the experiment beginning this fall. (One rule: a pupil absent three times without excuse loses the privilege of attending the classes.)

A 1952 U.S. Supreme Court decision established the legality of released-time classes held during school hours but outside public school buildings.

Some states have laws defining the rights of their communities to permit the classes, but others have been unwilling to adopt such legislation. A bill to authorize released-time in New Hampshire was killed in the state legislature in April by a 236 to 96 vote.

At least 2 million U.S. public school pupils will enroll this fall in the religion classes. The number has been increasing slowly.

Germans meet again

Names of places in the East Zone of Germany were posted on placards in the Hamburg city park. This was done on the "Meet your Brother" evening at the all-German church rally in mid-August. Around the placards gathered the 15,000 who had been permitted to come through the Iron Curtain for the Hamburg *Kirchentag*. Under the placards long-separated relatives and friends found one another.

The great thing about this year's assembly of the German Protestants (who included 250,000 in attendance on the closing day) was that Christians had been brought together in close fellowship from both sides of the East-West dividing line. "Nobody knows what experiences lie ahead of you," Dr. Reinhold von Thadden told the East Germans as they got ready to start home, "but in any event you may be assured you are not alone."

The "most beautiful thing" about this year's assembly, said Bishop Otto Dibelius, was that "so many brothers and sisters from behind the Iron Curtain could be among us." We from the East will take home this profound experience of a kinship of East and West Christians as a happy, inspiring force. We prayed together and will continue to pray for one another."

Churches urged to build houses

If each of the 28,000 Protestant parishes in West Germany would take responsibility for building one two-family house, homes for 250,000 houseless refugees would immediately be provided. This proposal was made in Hamburg by Max Unterschmidt of *Hilfswerk,* the Protestant relief agency.

As the refugee total in West Germany continues to increase, fed by constant influx of Germans escaping from the Red Zone, the churches have become conscious of their responsibility for definite action. "Wherever there is distress, and where responsibility and courage must be shown," said Dr. von Thadden, "the Evangelical Church in Germany will take the lead and serve the nation."

Americans build churches

As things looked in August, the United States total for new church construction in 1953 would reach $450 million, almost equal the all-time 1951 record—$452 million. The estimate of 1953 construction was made by the U.S. De-

NEW PROPERTY IN WASHINGTON
Lutherans are moving

partments of Commerce and Labor.

Building projects, deferred during the war, had in the postwar years swelled upward to the highest volume in American history. A steelworkers' strike and the resulting shortage of materials in 1952 pulled last year's total just below $400 million.

New Lutheran building in Washington

A five-story office building has been purchased in Washington by the National Lutheran Council and the Lutheran Church-Missouri Synod to serve as joint headquarters for their activities in the nation's capital. The purchase price was $240,000.

Located at 2633—16th Street, Northwest, in the Meridian Hill section of Washington, the property was owned by the Kaiser Foundation and had bee used for the past seven years by th Kabat-Kaiser Clinic.

Title is in the name of the Nation Lutheran Council, but 40 per cent the cost was assumed by the Luther Church-Missouri Synod, which will sha the occupancy of the building. The equi of the Synod in the ownership of t building will be affirmed in documer signed by both groups.

The building is built of steel and co crete, faced with stone. The main bui ing has 65 rooms, with a 9-room mason dwelling attached in the rear. It is locat on a lot with 100-foot frontage on 16 Street, which runs through to 15th Stre a depth of 218 feet.

The building will be occupied by eig Lutheran agencies which now occupy t

Lutheran Church Center at 736 Jackson Place, N.W.

The agencies are: Bureau of Service to Military Personnel, National Lutheran Council . . . Armed Services Commission, Lutheran Church-Missouri Synod . . . Lutheran Service Commission (a joint agency of the Council and the Synod) . . . Institutional Chaplaincy Service, Division of Welfare, National Lutheran Council . . . Washington office, Division of Public Relations, National Lutheran Council . . . Washington office, Department of Public Relations, Lutheran Church-Missouri Synod . . . Board of Education, United Lutheran Church in America, and Lutheran Inner Mission Society of the Washington area.

Flood batters India mission

The water-hungry soil of South India got a heavy overdose of rain in mid-August, swelling streams and rivers to flood-stage, spreading over towns and cities, and driving a million people from their homes.

In the path of the swirling Godavari River in the Rajahmundry area were churches, schools, hospitals, and mission residences built by United Lutherans of America. Dr. Virgil Ziegler was injured when his home collapsed. The 800 girl students were removed from the Schade School, all patients evacuated from the Rajahmundry Hospital, and the Industrial Home was abandoned as 10 feet of water swept across the compound.

Refugees were taken to the Luthergiri seminary property and the Visrantipuram hospital. Many outlying mission stations throughout the area were flooded. Rice ration for the population was reduced to one meal a day. Communications were cut off, power lines down, and water supplies contaminated. Students from Luthergiri gave valuable emergency aid service in Rajahmundry.

Estimate of the mission property damage had not been completed by Sept. 1, but would probably be high. Earlier in the summer disastrous floods in South Japan had struck hard at mission property maintained by United Lutherans.

New name for Danish Lutherans

One after another the Lutheran denominations of America have dropped the European names which marked their places of origin. The Norwegian Lutheran Church became the Evangelical Lutheran Church, the United Danish Church became the United Evangelical Lutheran Church, and so forth.

In August the Danish Lutheran Church, a 20,000-member denomination centering in Des Moines, Iowa, joined the ranks of the name-changers. By a vote of 400 to 100 at the annual convention the church gave final approval to its new name: American Evangelical Lutheran Church.

Biggest problem is that there aren't enough distinctive names to go around. Only experts can hope to keep straight on what the present names signify. Besides an Evangelical Lutheran Church and a United Lutheran Church there is a United Evangelical Lutheran Church. Now, along with an American Lutheran Church there is an American Evangelical Lutheran Church.

The AELC is continuing a three-year study of whether or not to unite with the ULC. This year the church decided to investigate the possibility of merging its Grand View Seminary in Des Moines with a seminary of some other Lutheran group.

Bingo in danger

Roman Catholic churchmen, as the proprietors of America's biggest gam-

bling operations, had battled strenuously to protect their multi-million dollar income from bingo, raffles, lotteries. They lost the battle, at least momentarily, in Beaver County, Pennsylvania, in mid-August when police raided the games conducted by St. Theresa's Church, Koppel, and St. Monica's Church, Wampum.

The pastor of the two-church parish, the Rev. Edmund Sheedy, suffered a heart attack as a consequence. Police arrested Raymond Petti. He was released on $1,000 bond for arraignment before a grand jury.

Raffle ticket books at $10 each were being sold, entitling purchasers to take chances on two automobiles and play bingo for $50 prizes. Ticket sale exceeded $26,000. "The ticket set-up and the plan showed the touch of the professional raffle promoter," said District Attorney Richard P. Stewart. "I concluded that an operation of that size was beyond reasonable bounds."

In New Orleans Roman Catholic Archbishop Joseph F. Rummel ordered bingo and other games of chance "absolutely discontinued" in Catholic parishes. The state police superintendent, Col. Francis Grevemberg, has set August 31 as the deadline for a crusade against all forms of gambling, even the church-sponsored games. The mayor and district attorney of New Orleans said the city would not share in the prosecution.

Archbishop Rummel confessed that he was disturbed by the way church gambling has mushroomed. He said Catholics should be "trained to recognize church support as a direct responsibility and not as a by-product from a certain amount of pleasure and social relaxation."

Bishop in difficulty

A Swedish Lutheran bishop may go on trial as the author of letters slandering clergymen who were his rivals in the election to the bishopric last year. Dick Helander, who succeeded Gustav Aulen as bishop of the Strangnas diocese, placed third in the election last October, but was appointed to the position by the Swedish government.

Before the voting, a series of anonymous letters attacking the reputation and character of other candidates had been received by all pastors of the diocese. Police charge that a typewriter and mimeograph machine used in producing the letters have been traced to Bishop Helander's home.

The case will be tried in civil court in Uppsala. Theologians of the Uppsala faculty asked police to investigate the affair. Bishop Helander denies knowing anything about the letters.

And so forth

Protestant churches throughout the continent would welcome the creation of a United States of Europe, said Bishop Otto Dibelius. Churches could not make such a goal a part of their program because "the church should not mix in political affairs" he added.

Candidates for election in New Orleans will face questioning in the future from the New Orleans Baptist Association. Support will be given only those who affirm they will support the laws elected, said Rev. O. S. Chiocchio, chairman of the public affairs committee of the Baptist group. City officials had recently announced that they would not prosecute non-commercial gambling.

What constitutes a minister of religion? The U.S. Supreme Court will answer this question because of an appeal by Jehovah's Witnesses, militant sect which claims exemption for all its members from military duty because all are ministers.

World News Notes

THE SCORE IS 50-50

ALL OVER THE WORLD the balance between war and peace hovered fitfully close to the fifty-fifty line. For every plus, at the end of last week, there seemed to be an equally big minus. Nobody could take a vacation from trouble.

Although there was another timid but welcome step toward settlement of the Arab-Israel dispute, Iran exploded in an angry eruption of revolution and counter-revolution.

Thanks to good harvests, India's economic situation had improved, but its deadlocked tug-of-war with Pakistan over the independent Moslem state of Kashmir flamed into violence with the overthrow of the Kashmir government—ostensibly with Nehru's help to prevent its drift into the Pakistan orbit. This spells big trouble, although India's Prime Minister Nehru and the Pakistan Prime Minister Mohammed Ali tried to settle the disturbance by prompt announcement that they have now agreed on a plan for letting the Kashmiri people vote on their own political future.

Communist guerrilla forces in Malaya had virtually been eliminated by British forces but in nearby Indo-China the danger of Vietminh victory still loomed threateningly.

Japanese inventors had just discovered a way of manufacturing rice out of wheat flour, starch, and water, which would go far to solve a critical food shortage. But the people were becoming increasingly restive under the pressure of a growing population without access to markets and raw materials.

EUROPE, THE OLD TINDERBOX, was smoldering with trouble. In Italy the Communists were pressing for cabinet representation in the wake of the collapse of de Gasperi's government.

France found itself in the throes of vicious strikes which paralyzed communications and transportation. The labor unions demanded wage increases which Premier Laniel refused to sanction because of spiralling inflation.

One of the biggest explosions might occur on September 6 in the West German elections. Chancellor Adenauer's chances of re-election seem to hang on the thread of his personal prestige.

Down in Africa the French removed the anti-French Sultan from office in Morocco and replaced him with the pro-French Moulay ben Arafa. The British continued their efforts to suppress the Mau Mau terrorists in Kenya. Fortunately these trouble spots are not likely to set off conflicts which may engulf the entire globe. In this respect the term "underdeveloped areas" gains a wry connotation when applied to the less inflammable continents like Africa and South America!

FOR THE PAST SEVERAL MONTHS the "free world" has derived a good deal of pleasure from the spasms of internal trouble afflicting communism's vast empire. Our political seismographs have noted convulsions not only in East Germany in June (workers' riots) but in Hungary (agitation for higher living standards), Czechoslovakia (defacing Red flag), and in Russia itself (widespread purges). These cannot be attributed to the H-bomb.

We are tempted to regard these events as hopeful foretokens of change. But how does Malenkov look on *our* convulsions? The moral seems to be: To see ourselves as others see us!

STEWART W. HERMAN

United Nations

FIGHTING AT PEACE TABL

FOR TWO WEEKS the United Nations General Assembly has been in special session to work out plans for a political conference to end the warfare in Korea. The Assembly must decide the time, the place, and what countries shall attend.

The time as stipulated in the truce agreement can be no later than October 28. Two places have been suggested, Geneva and Ceylon. The selection of countries presents many complications.

Although the Assembly is not supposed to consider what the conference shall discuss, the selection of countries will give some indication of what matters can be expected to come up. The chief issue here is whether the talks shall be limited solely to Korea, or expanded to take in the whole Far Eastern situation.

THE UNITED STATES favors a strictly two-sided affair—the battle lines transferred to the arbitration table. The United Kingdom and France want a round-table conference, which would facilitate the inclusion of nations that did not participate in the fighting, and would not emphasize the military split.

This leads to a consideration of two specific countries, the Soviet Union and India. The United States agrees that decisions taken without participation of the USSR would be quite ineffective, and does not oppose its inclusion. Since Mr. Vishinsky has admitted that Russia gave aid and equipment to Communist China, the Soviet right to be present is accepted.

India presents a different problem. Most of the countries look on India as the great mediator and feel the only chance of success in the conference is the presence of such a neutral force. But the South Koreans view India as the country whose influence was most effe tive in bringing about the truce, whic they bitterly resent, although they hav accepted it. Therefore, the presence India at the conference table might bloc co-operation from the country most co cerned, South Korea itself.

India also is significant of anothe difference of opinion. Shall this politic conference deal with Korea only, shall it take in consideration of the enti Far Eastern situation? Many favor th latter idea, but some contend it is bett to begin with the limited immediate sit ation and then expand. If India is i cluded it will greatly increase the feeli for an over-all Far Eastern discussion.

FRANCE IS PARTICULARLY interested the whole Far Eastern situation and ma this clear in the opening speech. T French delegate also answered a questi that many people are asking these da Since we didn't win a clear-cut milita victory in Korea, what was the point it all?

The French delegate spoke first Korea as a great experiment in resisti aggression, and then went on. "We ha served the cause of peace in two wa first, by accepting the challenge flung us by the aggressor; and next, by going beyond what was required by duty of resisting aggression. I am pers ally convinced that this conflict which ending in the immediate and volunt withdrawal of the two opposing arm will be followed by a settlement whic more than any other in the past— have every chance of lasting because will have been freely and jointly c cluded by both parties."

—ELLEN-JARDEN NOLD

THE LONG FIGHT against public housing came to a climax in this session of Congress. For the first time since the passage of the National Housing Act in 1949, the program was brought to a halt by refusal of Congress to permit the making of new contracts to construct low-cost housing projects.

Out of 60,000 units already contracted for, Congress authorized the construction of 20,000 units in the next year. But the preliminaries leading to construction, such as site selection, land acquisition, preparation of blueprints, and letting of contracts, take a year or more to complete. This year no new negotiations will be permitted which would lead to construction in future years.

WHETHER OR NOT this means the liquidation of the public housing program remains to be seen. Two studies will help to determine the answer to this question.

One will be made by Albert Cole, the new administrator of the Housing and Home Finance Agency. When he was a Congressman, he was a consistent foe of public housing. Since he assumed his present position, he seems to be aware of the need for low-cost housing for those in the low-income brackets.

Cole has been asked by President Eisenhower to make a thorough study of national housing policy and present recommendations next January. If he finds that public housing, in proper proportion to private construction, plays a useful part in meeting the need for homes, there may be a chance of salvaging something from the 1953 debacle.

The other study will be part of a larger approach by the Commission on Federal-State Relations. This group will explore for the president the proper relationships between the federal government and the states in education, welfare, housing, taxation, and similar fields.

This study represents an attempt to evaluate the American system, with its network of interrelationships between sovereign states and a sovereign central government. Its probable outcome will be a shift away from centralized control in Washington and toward the assuming of responsibility by the states.

Church attitudes

MANY CHURCH LEADERS have been strong proponents of public housing. They have reasoned: people are important. Their living conditions have a direct effect on their character, especially in childhood. Every family should be able to have a decent, comfortable home. If private enterprise is able and willing to provide such homes at a cost which people of low incomes can afford, that is the best answer to the problem. Where this does not happen, the government should subsidize the building of such homes.

In practice, the construction of public housing projects has been a workable solution. It has helped to clean up slums which breed disease and crime. It has brought thousands of families new self-respect. Projects have been built at local initiative and administered under local control.

But successive sessions of Congress have tightened the screws, until this year the program is brought to a standstill. Let us hope that in the studies now being made, the human values involved in adequate housing for low-income groups will be preserved.

—ROBERT E. VAN DEUSEN

New Sects Cause Confusion in Japan

By MAUDE POWLAS

Association of splinter groups holds convention and launches violent attack on the established churches

DURING THE PAST four years, 1,200 new missionaries from 96 societies or mission boards have been catapulted into Japan. Their ideas of evangelism and their modes of worship are as variegated as the colors on Easter bonnets. Some give their missionaries a course in Japanese and their Japanese workers training in a Bible school before sending them out into the field, while at the other extreme are a number of more fundamental sects who think Christ's second coming will be at any minute now.

In mad haste the 64 missionaries of the Soul Clinic Society rushed, two by two, from the boats which brought them to Japan, boarded the first trains down through the country and watched intently the passing villages from the train windows. When "the spirit moved them" they got off the train and wandered about the streets like men lost in a fog.

Usually they took refuge in the shadow of organized churches and, with the bait of American food and higher salaries, they enticed young Christians from these churches to become their helpers and interpreters. Or worse still, they picked up quick converts from cafes and restaurants who knew a little English but nothing of the plan of salvation and used them to stand on the street corners and denounce the people for their sins. To the Kumamoto people, pathetically swamped in filthy mud, they preached "This flood is God's punishment for your sins."

AMONG THE 1,200 new missionaries however, were many who came to the churches already established here, and some new groups like the Lutherans from Norway and Germany. Such groups immediately affiliated themselves with the National Christian Council, a federation of most of the major denominations. But the fundamentalist groups have consistently refused to join the JNCC. For the sake of strength they have submerged their eccentricities of doctrine and formed an Amen-hallelujah coalition.

Several of these groups established their language and Bible schools in the missionary summer resort at Karuizawa where cheap housing could be rented or bought. The JNCC missionaries graciously permitted them the year-round use of their church property, except for the four to six weeks during summer vacation. Last summer, however, the NCC missionaries were barred from the church, with the explanation that it was unbiblical for Christians to worship together with unbelievers. Furthermore, when the NCC missionaries started to use the church for their annual Fellowship of Missionaries' Conference—with which these groups had refused to affiliate themselves—they were denied the use of their own property unless the

---

Miss Powlas, a veteran ULCA missionary in Japan, directs the Jiai En, "Colony of Mercy," in Kumamoto. She was one of the first American missionaries to return to Japan after the war.

ubscribed to the narrow doctrine of hese fundamentalists.

This year there was no relenting on ne part of these groups, even though ney fully know the Japanese law as well s the moral law is on our side. Again nis year the Fellowship of Christian lissionaries was forced to hold its an-ual conference in the little Japanese nurch, not only because of the antag-nism of the fundamentalists but because ie Far Eastern Council of Christian hurches—invited here by some of these oups—had opened its convention in the nurch four days before our meeting was heduled to begin.

THE ORGANIZED CHURCHES have no rt in this Far Eastern Conference of ristian Churches, which like the In-rnational Council of Christian Churches ems to have as its chief aim the disrup-on of the established churches. It got start at Bangkok in 1949 when the orld Council of Churches called a eeting of the Far Eastern churches. mediately Dr. Carl McIntire also lled a meeting of Asiatic churches. Two ars later in Manila, under the guidance Dr. McIntire, they organized under misleading name of Far Eastern uncil of Churches. Judging from the pan delegation, it represents no coun- of churches but only a few mission-es, disgruntled with their home boards fellow-missionaries. Under this in-ed name a mere handful of people t out notorious diatribes which are rpreted here in the Orient as repre-ting the voice of the whole Christian urch.

ONE CAN SCARCELY imagine Christian etings more unlike in every way than se two held here, side by side, this mer. With great fanfare and jovial rity, the Far Eastern Council of Christian Churches opened with 160 delegates and guests. Only 17 of the 35 voting delegates were Asiatics from 10 Far Eastern countries including Japan. The officers of the convention were Asiatics, but the meeting was dominated by eight Americans who came out purposely for the convention.

The whole religious emphasis in the meeting was on the Old Testament scriptures. I marveled how those old familiar stories could be twisted to meet all the sins, schisms, and cataclysms of the present age. Malachi, one was asked to believe, had been written almost specifically to condemn the backsliders and dead major denominations and to extol the virtues of God's chosen remnant, the ICCC.

Spurred on, perhaps, by greetings from Chiang Kai-shek and Syngman Rhee, immediately after the Korean armistice was signed the convention—under its inflated name—sent a release to all Japanese and English newspapers condemning the armistice. Among other resolutions of denunciation was one sent to the Indian Government, one to the Japanese Bureau of Education, and one to President Eisenhower (the Matthews' case) calling them down for mistakes and asking them to mend their ways.

IN A TIME when American leadership in the Far East is in a precarious position and democracy in general is being weighed in the balance, American democracy was made the butt of ridicule and unchurchly guffaws. "I don't know what the d-e of American democracy stands for," gibed Mr. Herbert Odell of Canton, Ohio, "unless it stands for demon."

Every speaker spent most of his time condemning something or somebody: the unregenerate men who translated the Revised Standard Version of the Bible, the

unchristian and dead major denominations and their modernistic missionaries. In fact, one got the impression that the admission requirement for membership in the Far Eastern Christian Council of Churches was rabid opposition to some church organization or to any Christian who was giving his all for the advancement of Christ's kingdom. Looking at this convention from the standpoint of an outsider, it seemed to me the whole spirit of the meeting was characterized by one of their own speakers. "I preach by letter," he joked, "I just open my mouth and let her go."

Going back to the meeting of the Fellowship of Christian Missionaries, I was reminded of the parable on the two men who went up into the temple to pray. Here the whole atmosphere was that of the Publican: "God be merciful to me a sinner." Soul winning, by its very nature, is often a discouraging work. Spiritual results can never be truly evaluated by the human eye. The sting of condemnation had cut deeply into the heart of every missionary present.

THE THREE DEVOTIONAL leaders spoke with humility and with power upon the convention theme: Jesus the Way, Jesus the Truth, Jesus the Life. Veterans of 45 and 50 years' service witnessed to greater power and more converts during the past year than at any time of their long years of work. Then all of us sat humbly at the feet of youth and learned of new methods and new successes in evangelism.

Andy Ellis, of our Lutheran church, told of the large crowds which the bookmobile with its splendid visual aid equipment was able to draw, of the successful church schools and Bible classes he had been able to organize as follow-up work, and of the boost a visit with this eye-catching equipment gave to the orga ized churches. Noah Branner told us the three "Gospel Ships" on the Inlan Sea, famous for 50 years under Capta Bickle. Churches are now being esta lished, he said, in 25 villages on 12 i lands and have 300 Sunday schools whe at one time Christians were not permitte to land. Surely this is an indication progress which helps to offset some the criticism directed against us.

Mr. Vories, of the Omi Brotherhoo told us of the beautiful faith of the em peror's second son and how this 17-yea old boy had led one of his sisters to Chr and was now earnestly praying for t conversion of his older brother, t Crown Prince. He had called Mr. Vori in and begged him to pray with him dai for the conversion of his brother, t future emperor of Japan.

THUS, IN SPITE of the condemnati of the ICCC we were encouraged by t many manifestations of God's blessi upon the organized churches. In his clo ing thoughts, the president of the Fello ship, Dr. Sigurd Aske, superintende of the Japan Mission of the Luther Free Church of Norway, summed what seemed to be the emotions of those who attended the Fellowship. "W have all," he said, "seen the persecuto standing by with their stones in hand. these days together we have surely m Truth face to face. Speaking for mys I must confess that it has not been entirely comfortable experience to m Christ so intimately as we have met h here because my own heart has told of my failings and my sins. In de humiliation I bowed my head before Saviour and listened for their accusatio Instead I have heard those precio words, "Hath no man condemned th Neither do I condemn thee."

HUGE MOSAIC COVERS FACADE OF CHURCH
Fernand Leger's brilliant colors depict "Litany of Mary"

lodern Art Goes to Church

FRANK MacDONALD REED

Catholic chapel in the French Alps contains paintings and decorations by many famous contemporary artists

'SOME DAY I HOPE to paint a Christ moving that those who see it will be iverted," said Georges Roualt, famed nch painter. But relatively little mod- art has found its way into churches. iangs in museums and galleries only. Now Roualt—and a dozen other noted temporary artists—have a unique op- tunity. In the French Alps a new pel has become world-famed because its treasures of contemporary art.

'HE BEGINNINGS of the notable work he Church of Notre Dame d'Assy, ite Savoie, France, commenced some years ago when the Abbe Devemy cluded that the French Alpine community needed a new church.

Shortly after it had been started in 1937, it was interrupted by the war. Meanwhile, the abbe, encountering Pierre Bonnard in southern France, persuaded him to undertake a canvas depicting St. Francis de Sales ministering to the cripples, the aged and the helpless in the very same Alpine setting. Eventually Bonnard delivered the canvas, which took the proportions of a secondary altarpiece.

Then, learning of Father M. A. Couturier's interest in modern art for the church, the abbe sought him out and assigned him the complete direction of the decoration. Somewhat later Father Cou-

turier enlisted Fernand Leger for the mosaics on the facade, commissioned Jean Lurcat for the tapestries above the main altar and brought together other artists who enabled him to realize his dream—the rehabilitation of Christian art by commissioning the best available talent.

Today the Church at Assy stands as the first great effort to restore the church to its rightful place as patron of the arts. "What a tragedy," Father Couturier had said, "to watch great artists go to their graves without an attempt to allow their art to give honor to God who gave them such talent."

MANY OF THE ARTISTS who agreed to contribute to the Assy project had never done religious work or manifested interest in it. Many argued that only profoundly Catholic artists could understand and produce great religious art for the needs of the church. Father Couturier however believed that the devotion to art in these men would reveal itself in genuine religious feeling. Henri Matisse said after his work on the Dominican Chapel at Venice, that he discovered that he had always been, deep inside, a Christian. Bonnard was comforted before his death by his own painting of St. Francis de Sales.

THE CHURCH is constructed of rough-hewn stone of the region, blending well with the ruggedness of the landscape. The triangular facade is broken by seven massive stone columns of a height varying according to the slant of the projecting roof. On the flat wall of the facade is a tremendous mosaic by Leger, in bril

TAPESTRY ABOVE ALTAR HAS THEME OF BOOK OF REVELATION
St. John's Dragon and woman clothed in sun are seen in work by Jean Lurcat

liant coral reds, cerulean blues and harvest yellows.

The focal point of the mosaic immediately above the main entrance is a medallion head of the Virgin encircled by rays, the whole mosaic forming an irregular triangle of overlapping planes each containing a symbol and text from the "Litany of the Blessed Virgin." The extreme simplicity, boldness of color and sharpness of line have raised much controversy and discussion.

The interior of the church contains a number of important works of art. The main altar consists of a large stone table or mensa upon a block of polished but unadorned stone of the same quality. Behind the curving columns of the sanctuary is an interesting wooden grill-work which provides warmth and texture while admitting light. Above all this hangs a huge and impressive tapestry of the Apocalypse by the acknowledged modern master, Lurcat. This tapestry, and the windows by Roualt are probably the finest things in the church.

With a keen understanding of his work, Lurcat has succeeded in capturing both the terror and the grandeur of this most important text of St. John. At the left, on a red background, is the Tree of Life and Death. Opposite, against a green background, is the Tree of Salvation—the genealogy of Christ. In the center-panel in flaming splendor is the woman clothed in the sun, triumphant over the great beast with his seven heads and ten horns.

Over the small altar on the left side of the church is a sketch of St. Dominic by Henri Matisse, a line drawing in black on yellow tiles. The figure, devoid of features, is framed in a decorative pattern of grapes and leaves. Its boldness of expression is restrained by the poverty of means.

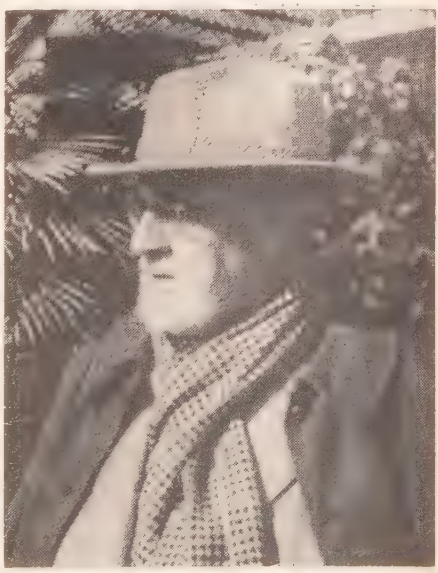
On the altar itself is a tabernacle with a door in bronze from a design by Georges Braque. He uses the oft-repeated symbol of the fish and yet manages to achieve a very original expression.

Over the altar on the right is the original canvas in oils of St. Francis de Sales by Bonnard, one of his finest works.

There are numerous stained glass windows of modern design but the finest are those executed by Paul Bony from designs by Georges Roualt. These are painted glass rather than the conventional stained glass.

Roualt started work at 14 in a stained-glass factory. At 20 he quit his job to study painting under a sympathetic academician, Gustave Moreau, from whom he got solid training and practical advice. He sold practically nothing until he was past 40.

Then Roualt's reputation grew along with his art. Religious painting became his most important work. At first his paintings conveyed torment. Then Rou-



French Modernist
Henri Matisse

WINDOW BY ROUALT
The glass is painted

alt imbued them with infinitely weary, tender peace. Even his well-known clowns ceased to be pathetic; they became almost Christlike. Now at last the greatest religious artist of our time has been employed in the decoration of a church.

Attracting most attention is a portrayal of a sorrowing Christ, designed by Roualt, who also provided four other windows for the lower half of the facade. A devout Catholic, the artist gave his designs to the church free.

OTHER WINDOWS of interest include Couturier's "Angel Raphael," "Saint Peter" by Paul Bony, "King David" by Jean Bazaine and "St. Francis of Assisi" by Paul Bercot.

It is not unusual in considering the artistic contributions to this church to regard its architecture as rather conservative in view of the originality of its *decor*. Unlike most modern American churches where the emphasis is on architecture, in the case of Assy the international interest it has aroused is due entirely to the fascinating project of enlisting the support of most of the great names in modern French art.

THERE ARE TWO KINDS OF FOOLS. One says, "This is old, therefore it is good." The other says, "This is new, therefore it is better."

—DEAN INGE

I DISLIKE THE WORD "FUNDAMENTALIST" as much as I dislike the word "Modernist." I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fulness.

I feel very often that a hindrance to the work of the Kingdom of God in the world, perhaps greater than that which is called Modernism, is that of a dry and dead orthodoxy content with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of Modernism or the formalism of Orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."

—G. CAMPBELL MORGAN in *This Was His Faith* (Revell)

ain floor and balconies of university field house were crowded by 2,000 Luther Leaguers

_uther League Has Biggest Convention

y JOHN M. MANGUM

Ohio meeting stresses practical aspects of youth work as delegates adopt constitution and plan activities

ONE THOUSAND AND ELEVEN doorbells ere rung in 45 minutes when 80 young eople and 15 pastors from the Luther eague of America convention at Oxford, hio, Aug. 10-15, made a house-to-house rvey of the Village of Oxford. Their rpose, as members of the two work-ops on evangelism, was to learn evan-lism techniques and to assist the local utheran congregation.

Besides learning how to go home and nduct similar surveys, the young people scovered that 81 people in Oxford claim utheran membership; 1,647 persons say ey belong to other denominations; and 0 do not admit to any church member-ip.

Their approach to evangelism was typical of that made in other fields in all 33 workshops conducted daily at the convention. Subjects ranged from Christian citizenship to recreation to worship. In each group the young people sought to learn the best methods of making a Christian impact on church and society.

THE CONVENTION was the largest in the history of the Luther League of America, with 1,965 registered for the sessions. Of these 890 were delegates and 1,075 visitors.

That it was also the youngest convention was indicated by the election of 22-year-old John Curtis Stacy, New Springfield, Ohio, as president. The former first vice president succeeds Ray Cline, Mt. Pleasant, N. C.

Mr. Stacy's acceptance speech, however, pointed up the fact that youthfulness did not carry with it any lack of

e Rev. Mr. Mangum is associate secretary the Luther League of America and edits monthly magazine, "Luther Life."

seriousness in purpose. "In these days when men are forced by both international and mental conflict to decide who shall be their master," he said, "the Luther League of America is meeting in convention to face squarely the challenges of the time." He asked that leaguers "face these challenges with the conviction that Jesus Christ is our Saviour, Lord, and Master."

Other officers elected were: Vice president, Mike Schon, 21, Alhambra, Calif.; secretary, Annelotte Moertelmeyer, 26, Beausejour, Manitoba, Canada; and treasurer, Robert Sanders, 27, Columbia, S. C.

Elected to four-year terms as members-at-large were: Malcolm Minnick, Jr., Salem, Va.; Sue Culp, Albemarle, N. C.; Howard Turkheimer, Jr., Philadelphia, Pa.; Billie Grace Ungerer, Austin, Tex.; and the Rev. Lawrence T. Rugh, London, Ohio, who served as general chairman of the Oxford convention. Joe Wold, Albuquerque, N. M., was named to a two-year term as a member-at-large.

Divisional secretaries appointed by President Stacy were: Christian vocation, Neil Luebke, Fremont, Nebr.; evangelism, Helen Habermann, Steeleville, Ill.; missions, Florence Fray, Marion, Va.; social action, Audrey Dixson, New Yor City; and recreation, Helen Nordema Wheeling, W. Va.

A GREAT SIGH of relief and round applause at the last business sessio greeted conclusion of the least dramat and most time-consuming item on th convention agenda. After six years trying, the Luther League of Americ finally adopted a new constitution to r place the outgrown document that ha been in effect since 1935.

Only fireworks over the constitutio came late Thursday night at a speci session of the delegates. It concerne the proposed Christian vocation divisio Members of LLA's life service committ argued that prime emphasis of the div sion should be on the call that com from God for every Christian to gi full-time service in fulfilling His purpose Others proposed that chief stress shou be given to recruiting full-time chur workers. The convention voted in fav of emphasizing church workers.

LLA's purpose, according to the ne constitution, shall be "to encourage t youth of the United Lutheran Church America to respond to the love of Jes Christ their Lord and Saviour, with

Luther Leaguers — most teen-agers — came to C ford, Ohio, from all ov the United States and Ca ada. Chartered buses ma 1,000-mile trips. This a was from South Caroli with 58 passengers

owa delegation (number-
ıg 50) dressed up in farm
lothing and carried corn-
talks to advertise their
tate's chief claim to fame.
or the first time at a
eague convention there
as a delegation from the
aribbean area

ep faith and a consecrated life."

Under the new constitution, the office second vice president is discontinued.

"The president, the vice president, and e secretary shall not be eligible for ore than one re-election," the by-laws ate. "The treasurer may be eligible for iccessive elections not exceeding a total six years of service."

BUILDING OF A CHURCH and parish ouse in Puerto Nuevo, Puerto Rico, was pproved as biennial mission project. elegates voted unanimously to raise 27,000 for this purpose.

Puerto Nuevo is a five-year-old suburb San Juan, Puerto Rico. Already about 5,000 people live in its 7,500 homes. rst Lutheran service was held there ug. 1, 1950. Because of present limited cilities, Sunday school classes must be ld on the porch of the temporary apel, in the parsonage, and in the pas-r's garage. Occasionally as many as people must stand at a church service.

Immediately after adoption of the erto Rican project, the Iowa LL pre-nted a check for $100 toward its quota. n offering of $675.15 was contributed an evening service.

LLA Missionary Secretary Margaret McFalls announced that the 1951-53 goal of raising $25,000 for a dormitory and training school in Jose C. Paz, Buenos Aires, Argentina, had been oversubscribed and presented a check to Dr. Earl S. Erb, ULC Board of Foreign Missions executive secretary.

ALTHOUGH THEY UNDERSTOOD that it meant digging deeper into their own pockets, delegates voted to increase per capita apportionment to $1.25 in 1955. This is a 25 per cent jump.

Approval was given to a tentative budget of $135,500 for 1955-56, up $17,895 over the 1953-54 period.

Delegates also favored a recommendation of Treasurer Howard Turkheimer, Jr., "that state and synodical leaguers encourage the use of the 'grace' (i.e. voluntary) system as a means of raising funds." Among leagues already following this procedure are Pittsburgh, North and South Carolina, and Texas.

"IF GOD IS ALL-POWERFUL, why does he hide himself?" . . . "How can I prove there is a God?"

Questions such as these were commonplace in the 48 discussion groups into which the Leaguers split up every morning. The purpose was to aid leaguers in

COMMISSIONING

Leaguers saw the Rev. Paul Youse commissioned as a missionary to India and heard John L. Yost of the Foreign Board staff plead for recruits for overseas service

thinking through and expressing their personal religious beliefs.

Each day the discussion was based on a speech by Dr. G. Elson Ruff, editor of THE LUTHERAN. The daily addresses we centered about the convention them "Armed with His Word."

"The central ideas of Christianity," D Ruff told the young people, "are uninte ligible to a majority of Americans, wh don't understand that men are persistent in rebellion against the will of the Creator, and that divine redemption man from this situation is necessary."

CLIMAX OF THE CONVENTION came Friday evening when Dr. Franklin Cla Fry, president of the United Luther Church, spoke. He called on leaguers be alert, idealistic, and full of faith.

"All of life," he said, "is based faith . . . Research workers dare to pro into the secrets of the universe becau of their faith that every new discove will be for the benefit of mankind. The is no proof for this. It must rest co pletely upon a vague confidence in t goodness of the universe, which is bleached-out picture of God.

"Christian faith is much more definite he continued. "Our religious faith based on a secure knowledge of a Divi Father and Saviour who has reveal himself to us in history."

LUTHER ONCE SAID THAT "God's Word has hands and feet. It runs after a man. It seizes him." Just so! God's Word seized Augustine. That brilliant, dissolute youth was praying "Lord, save me—but not yet." Meanwhile his good mother Monica was praying otherwise—so much so, that the great preacher Ambrose consoled her "It is impossible that the son of so many prayers and tears should perish." He was right.

—OSWALD RIESS in *The Secret of Beautiful Living* (Concordia)

SUPPOSE LEONARDO DA VINCI lived in me, how I could paint! Suppose Johann Sebastian Bach lived in me, how I could compose! And if Jesus Christ lives in me, how I can live!

—OSWALD RIESS in *The Secret of Beautiful Living* (Concordia)

A GRATEFUL HEART IS A BLESSING

By DOROTHY C. HASKIN

Many find it hard to say "thank you" until they learn that gratitude makes life happier and more satisfying

LAST YEAR 220 people were rescued om drowning at Pop's Willow Lake, alifornia. Only three thanked the life- ards for saving their lives! Similar uations have been reported from many sorts. At one, a woman slapped the ce of a lifeguard after he had saved her e. She complained that he had been o rough!

Thousands of letters addressed to anta Claus" find their way into mail xes all over the country in the weeks fore Christmas. Most ask for gifts, me in a quite demanding fashion. But stal authorities report that it is a rarity r a letter to be dropped into the boxes ter Christmas, saying a word of appre- ation to Saint Nick!

Saying "thank you" does not seem to me naturally for most of us. We need be taught to be polite and to find the l pleasure that comes from a word gratitude.

THOSE WHO SAY "thank you" easily are ually those who have a heart full of anksgiving toward God. They are ap- eciative even of the simple things in e.

The great London preacher, Charles Spurgeon, was reported to be such a rson. He went to the country for a liday at one time with his friend Theo- re Cuyler. As they roamed the fields high spirits, Dr. Cuyler told a story which Spurgeon laughed with glee. en he exclaimed, "Theodore, let us eel down and thank God for laugh- ." And there, under the trees, they knelt and thanked God for laughter.

It is easy to thank God for the good things. Some have gone farther and been thankful even though deprived of things in life considered necessary. A blind girl in Scotland said, "If a kinna see, there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss-rose. Na, na, ye're no to think that I've been ill-treated by my God; for if He didn't give me one thing, He gave me many things instead."

OTHERS IN HARD PLACES have also thanked God. Madame Jeanne-Marie Guyon lived in the days of strong religious intolerance. She dared to stand up for what she believed and consequently was imprisoned for many years. But of those years she said, "I have learned to love the darkness of sorrow, for there one sees the brightness of His face."

YOU'RE NEVER ALONE

By ERNESTINE S. DAUM

Janet was afraid the maternity ward would be lonesome an frightening until she recalled that God would be there, ta

"THAT WILL EASE those pains a bit, Mrs. Jones," the nurse said as she withdrew the hypodermic needle. Swabbing the pricked skin with alcohol, she bent Janet's arm up to hold the piece of cotton in place and thus stop the flow of blood.

"It's not bad anyhow, is it?" she asked, smiling down at her patient.

Janet smiled in return, but before she could say, "No—not too bad," another sharp pain stiffened her body, making her free hand involuntarily clutch the side of the bed. Then as quickly as it had come, the pain subsided, leaving Janet relieved and breathless, to wait for the next one.

"NO, NOT BAD," she gasped.

The nurse removed the cotton, examined Janet's arm and began collecting the hypodermic utensils she had used. "I'll be back in a little while," she said.

Another sharp pain kept Janet from answering as the nurse picked up her tray and pushed open the door of the labor room. The door swung noiselessly back in place and Janet unclenched her hands. "Whew!" she thought, "who am I kidding?"

The pains were coming more frequently now, as Janet remembered they would. It was four years since Judy was born, but the lapsed time seemed not to exist. This second baby was coming quickly, too.

Janet thought of Bill's surprise when he would come home from work and find her note propped up on the kitchen tabl After all her plans to go to the hospit at about nine o'clock on a Saturda morning, when Bill could be home drive her in after a nice leisurely brea fast and last-minute instructions to Juc and her visiting grandmother—here sl was in the labor room in the middle of Tuesday morning! But actually the su den departure had not been upsetting. phone call luckily found Ruth Simmo at home with her car. Judy had eve ridden along, filled with the importan of taking mommy to the hospital, an now was back at Ruth's, eagerly waitin to tell her daddy all about it.

"THAT HYPO must be at work. I' getting sleepy," Janet thought. The pai were still coming, but seemed to be som what numbed. "I must tell Edna abo this. Maybe she can ask for the sam thing when her time comes."

Suddenly Janet's thoughts drifted bac to the discussions she had with Edna they had taken their "mile-a-day" wal together, while Judy and Edna's two ra on ahead. Edna's children were healtl youngsters, carefree and full of fun- good playmates for Judy. It was a sho one day, Janet remembered, to hear Edn confess her fear of dying in childbirt

"But since you didn't with the fir two, why worry about that now?" Jan had protested.

"Can't help it. It's a feeling I had eac time and can't seem to shake now," Edn replied.

A PLAYFUL PUPPY up the road had sent ne children scampering back to their nothers then and the subject was ropped. But later that evening, after udy had been tucked in bed, Janet men- oned Edna's fears to Bill.

"Edna reads too many magazine ories," was his comment. When Janet idn't answer, Bill lowered his newspaper. Now look," he said, "she's not giving *ou* any such ideas, is she?"

"Of course not!" Janet rose quickly nd went over to sit on the hassock near ill's chair. "I was just thinking, though —. This time I'll be alone."

"What do you mean, *alone?*"

"Well, when Judy was born, we were ving with my folks. You were working ne afternoon I had to go to the hospital, ut my sister was home, so it was no rouble for her to get into her uniform nd take me in. She even smuggled you nto the labor room to see me when you ot there later. And she was right there ith me all the time, helping the doctor. ut this time she won't be with me . . . nd I doubt if a strange nurse will let ou in, cluttering up the place."

Bill moved over in his big chair in order to squeeze Janet in beside him. "Now look," he said again. "There are a few things for you to remember, my girl. In the first place, you won't be alone. Even if they won't let me into the room, I'll be with you . . . and so will Somebody Else . . ."

"WELL, BILL, here I am—sooner than we thought," Janet wasn't sure whether she had spoken aloud. Dimly she was aware of the increased urgency of her pains. Opening her eyes, she saw the door swing open again. This time the nurse was accompanied by someone . . . probably the head nurse or the doctor . . . Janet couldn't make out . . . all that white around their heads and faces. She heard the low tones of their voices.

"No, I'm not alone," she thought drowsily. "Thank you, Bill, for reminding me."

And still another reminder drifted into her memory as she felt herself lifted onto the stretcher—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. For Thou art with me."

PAUL KNEW HOW TO WIN THE RACE

y GEORGE N. THOMPSON

Remembering the pastor's sermon helped John overcome his fears and score for his team in the swimming meet

"SWIMMERS READY! Take your marks!" Team members on both sides, a handful of spectators came to sudden quietness. It was the start of the 100-yard freestyle event between Troy College and tsego University.

The official waited patiently, starting in raised. In lane one, John Getman readied himself for the start. How many times had he heard "Swimmers ready!" Was it a question or a command? A little bit of both, but it was always a problem to decide for each race. His competitors in lane two and four were deadpan. In lane three, John's teammate, Bill Smith, grinned helpfully.

"Go to it, Johnnie boy! Do it this time," his grin seemed to say.

If he only could! Five meets this year, and he always trailed in fourth. John bit his lip. Swimmers ready? He never seemed to be quite ready enough. It wasn't first or even second he wanted. Just to place. Bill would be sure to win; tirelessly, effortlessly he'd move down the 50-yard pool. He'd do his swift turn three times and head for home lengths ahead of the rest of them.

Third place . . . if he only could get third place this time! It wasn't as though the Troy College team really needed his points. They'd win the meet without him. It wasn't for the glory of the swimming team of Troy, but he had to feel himself worth something. Maybe that was his trouble, thinking of himself. Maybe.

The starting gun broke his reverie, sharp and echoing in the tiled room. Four swimmers, bodies almost in the water before the gun, threw arms forward and with a mighty push were off. Their legs were thrashing the rhythmic freestyle kick even before they hit the water.

John dug in, machine-like, remembering and half-remembering the fine points of training.

"Concentrate on your race, not the other fellow's," Coach Wilkins had told them over and over again. "Pace yourself, count, say nursery rhymes, time yourself, time yourself. Do it yourself, your own self-control. You start to worry about the man next to you pulling away and you're licked."

What was his pace? He could keep up with Bill, in practice. In practice he was free and easy, cutting the water fine. Come a race and in knocking himself out he knocked out form and confidenc too.

Like life. That's what the preache said last Sunday in his sermon, preachin on something Paul had said about bea ing the air and an athlete exercising sel control in all things.

Life like athletics? Maybe it was th other way too. Each man couldn't watc another's honesty, and automatically b honest. He had to be honest himsel You had to be responsible first for yo own race in life. The preacher and Coac Wilkins would get alone fine. They sa things alike.

It had started him thinking. What wo a swimming race? Was it the daily trai ing, length after length, turn after turn Was it the poached eggs you ate hou before the race? Was it the lump sugar you slipped in your mouth in th locker room? Important—all of Couldn't get away from that!

The first turn was coming up. He just passed the third ceiling light. the fourth light you had two strokes a then the turn. One. Two.

John turned swiftly. Bill had taug him that. He could do it in his slee You couldn't want a better teamma than Bill. Hours he'd spent coachi him, encouraging him.

"You're going to beat me one of the days," Bill had said laughing. Just la week he'd said that. Keeping his spir up. Good man, Bill.

John wasn't worried any more. was swimming his own race. He f good about that. He could feel it stro inside him. It was better to swim yo own race than to worry about winnin

Somehow he had felt the meaning the preacher's sermon. Religion a swimming—why, they were tied togeth That had made him laugh when he fi

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The Rev. Mr. Thompson is pastor of Atonement Church, Onconta, New York.

ought of it after the sermon. It was a od laugh, a laugh of discovery. He'd und something new, not new exactly, t new for himself anyway. Standards, rfection, training, daily trying to im- ove—religion and swimming had the me thing to say.

SECOND TURN COMING UP. Third ceil- g light. Two strokes. There, he was on e third length now. This length, and e more and the race would be over.

Would he place this time? He was rprised that it didn't matter. Swim his n race, just like the coach said. Why, e preacher had said that too! "The ize isn't the most important thing in e. It's how you run the race in life, ur own race, doing the best you had in u," the preacher had said. That made nse.

WHAT ELSE had the preacher said? He membered now. "The rules of a dis- le of Christ were true all of life. For ll and young, it made no difference. e same rules."

Sure, that made sense too. He wouldn't ways be able to swim in competition, t life would go on and life was a race . The same rules, in everything. imming was important to him now, t he wouldn't swim always. There had be other things. He wanted to be a ctor. The same rules! Religion had answer. It was bigger than swim- ng, or anything.

Steadily John swam. Third turn com- up. Made it! Good! Last length w. Vaguely he saw his teammates ex- dly at the side of the pool urging him . Where was the man next to him? is he just making the turn?

For a moment, just a moment, he was ost tempted to break pace. His old rs returned, and then his assurance what he had found came back.

He felt the water swirl round his body. His cupped hands felt the strong pull as they propelled him through the water. First one arm, then the other. He dug into the water. He felt a freedom he never knew before. He was swimming his own race for the first time. Third ceiling light. Two more strokes.

He forgot, as he had been told to do many times, that he was nearing the end. He swam as though he still had a full length of the pool to go. His left arm struck the end of the pool. The race was over!

THERE WAS so much confusion and shouting at first John didn't know what had happened. Oh, he knew he had placed. The fourth man was still a few lengths behind struggling to finish. Had he done better than that?

Bill came splashing over and shouted in his ear, "Knew you could do it." He was so excited he didn't make sense.

The official's whistle blew sharply. The commotion died.

"First place, Troy College, won by Bill Smith."

There was a great cheer. "Second place," the official continued, "Troy College, won by John Getman."

John's amazement was broken by a thunder of applause. Second place! "Knew you could do it," Bill shouted again, grinning. "Next time you'll beat me."

Later under the showers John suddenly realized there would be a next time and then a next. Always the next race.

The words of the preacher came to him clearly. "Victory is not the time for pride. Prepare for the next race that you shall run. The disciple of Christ not only runs his own race, but he is always ready to run. The Master may need him sooner than he thinks."

FIVE MAKE A FAMILY

ANTICIPATION

IT WAS ONLY 10 o'clock as I finished the last piece of ironing. With a triumphant flip of the switch I called that job ended.

Not even bothering to put away the ironing board, I hurried upstairs to get the material I had bought to make the girls new dresses for school. The gay plaid appealed to me as much when I took it out of the bag as it had in the store. Karen and Susie were really going to look too cute for words in the perky "sister dresses" I had planned.

The dining room table would be the best place for the cutting operation. And I did want to get it over before the youngsters came in from play. I didn't want anything to interrupt me.

There is something about cutting into new material that must be like starting to paint a picture. I've never tried to paint although a lot of the "girls" joined a beginners' class last year and got a lot of fun out of it. But as you lay out the material it's perfectly flat and characterless. It doesn't look a bit like the interesting thing you have in mind. You lay out the pieces of the pattern and take the first cut and you're on your way!

I WAS TRYING to tell Dan how I feel about sewing when I was doing the kitchen curtains. I said the material was "without form and void." He laughed but he thought it was sacrilegious to compare my making the kitchen curtains with God's making the world. Maybe it is. Yet that's one of the nice things about being a housewife—you're always making something. And when you making something you feel you're wo ing with God. At least I do.

Perhaps it hadn't been too good idea to buy less of the material than t patterns called for, expecting to fit piec of Susie's on the left-over scraps Karen's. The first time I arranged th they didn't go. I picked them all up a started again.

"Mother!" shrieked Karen from t doorway, startling me so that I dropp the box of pins on the floor, "you're c ting out our new dresses. Can I hel

"You can help by picking up the pi first of all," I assured her.

"But can I really help? To cut a all?"

I hadn't expected to turn the vent into a sewing lesson, but if I shooed off when she wanted to learn I'd h only myself to blame if she grew never wanting to touch a needle. " not sure about the cutting. That take lot of practice and I haven't enough m terial to take chances. But you can h me lay out this pattern and pin the pie to the cloth."

THIS TIME I got the arrangement t ter. Karen's smaller fingers did an e better job with the pins than I could I started on the cutting, Karen hover over me watchfully.

Suddenly there was a chorus "Karen! Oh, Karen!" out front.

Watching her predicament was re amusing. She wanted to go and wanted to stay. For a few moment

ıs hard to tell which impulse was going win.

"I'll go see what they want," she said. As she came out the chorus swelled a regular hubbub. "We're going on a ke hike!" "Bring your lunch!" "Come , we know a neat place!"

When she came back, we settled the tails—where they were going, no rid- g on main highways, what to take for nch. In no time she was off, both of happy about the whole thing. She was ing to have fun. I was going to make tter time.

"Anybody home?" called Claire Maw- n. I could hear her stepping into the chen.

"Here in the dining room. Come on "

"Goodness! Whatever are you mak- g? You've enough material there to ess a regiment!"

"Looks like it, but it's barely enough dress my two girls. What's on your nd, neighbor? Or were you just lone- me?"

"We're planning to go to Longwood kes on Labor Day and thought it uld be sort of fun to have the Meltons n us. How about it?"

"Oh, Claire! It sounds grand! But me d my big mouth. I've gotten us into a nily camping trip that week-end."

THAT SOUNDS WONDERFUL. What's ır big mouth got to do with it?"

"Well, I'm not really the camping-out e at all. I did it a little with Dan be- e Karen was born, but I never really d anything except being with him. course, he did all the actual work. t I like indoor plumbing and fires that n't smoke! At first I was pleased when started camping with his little boy uts and I didn't have to go along. last week when he was off with the troop, I got to feeling sort of neglected. I mean, you can see how I felt when he takes a whole week of his vacation like that! But instead of laughing it off and just being glad to see him when he got home, I was dumb enough to tell him why I was so extra glad to see him! Naturally, I thought he'd just tease me a little. Instead of that he decides maybe I'm right. Maybe he has been spending more time with the troop than he should and maybe the children are feeling the same way I did without knowing how to say so."

"SO NOW THE FAMILY is going camping! Connie, I can just see you getting up at the crack of dawn to split the kindling."

"No, that's man's work. Dan will do that and get Pete to help. I'm not worried about that. The thought that horrifies me is that I'll have to cook enough to feed this family of mine, with only a wood fire or an improvised stove. I keep seeing mountains of pancakes, blackened on the outside and raw within!"

"Cheer up. It may not be as bad as you expect!" Claire laughed that happy contagious laugh of hers.

"It couldn't be!" And this time my gloom sent both of us into peals of mirth.

When we returned to a semblance of sanity Claire wiped her eyes. "Why," she asked, "don't you tell Dan? Surely, he wouldn't insist on your going?"

"If Charlie brought you a wonderful present for which he'd used his lunch money for months, could you tell him that to you it was nothing but junk?"

"Of course not. And I see your problem. This is Dan's present to you and the kids. You've got to take it and like it."

"So far I'm planning to take it. Here's hoping I like it!"

Personal Problem Clinic

Abdicated father

QUESTION: Joe is an excellent fellow and a fine husband. I thought at one time that he would also become a good father. But he is so concerned about a hundred other things that he forgets that he has children. I have the entire responsibility for Tom and Marge. I am companion, teacher, play-director, judge, and executioner. Joe really abdicated as father before any coronation could take place, but I sometimes feel like "crowning" him now.

These children just have no father. Service club, sales, shop, bowling, a public-speaking class, and variety of other interests claim him body and soul. Too much depends on me and he is evading a big responsibility. The youngsters need their father. He could be a great help to them. When will he ever realize the situation? Is the case hopeless?

REPLY: Joe is not a derelict. There are many dads who feel no more responsibility. But the numbers do not excuse any one. They all have a duty to perform in guiding, teaching, disciplining, and providing companionship for their children. Some wag has written, "Children have one parent and a father," but such a regime falls far short of the actual need.

It is encouraging, however, to find that an increasing number of fathers are assuming a larger responsibility for the care and guidance of children at all ages. This is a result of increasing enlightenment, the work of PTA, classes in family life, and intelligent leading by wives and mothers.

The following ideas may help enlist Joe's interest in taking his proper place in the home: 1) Talk the whole matter over with him in private and in good humor, and raise the question as to what should be done; 2) invite him to go with you to the PTA, or a church parent-leader meeting; 3) have the children invite him into their activities; 4) have some good family man, whom Joe respects, tell in his presence all the things he do at home and with the children; 5) lea on the table a copy of *Our Children Tod* open at pages 14-15, and with marke in at pages 64 and 120—let him discov it and follow his inclination.

Lost independence

QUESTION: I live with my daughter a her two children. She is a widow, as I a and she works every day. I take care the children. Because of the troubles s has gone through I have tried to be helpful as possible, but in doing so I gu I have been too easy-going. I think I ha also become too confidential—to the po of losing some of the independence whi I need. I have allowed her to read eve letter I receive, and yet there are son times items which are for me only. S knows no end to the questions she asks. sometimes feel like getting a room or small apartment for myself, but I am afra that would make life harder for all of

REPLY: In the desire to be kind a agreeable people sometimes allow the selves to become doormats.

Now that you realize that you ha made an error, you are ready to ta steps toward the remedying of the sit tion. You will not be satisfied until y do. Consider carefully how you w your life to be ordered, and decide wh changes will be required. In whate plans you make, try to be as helpful possible to the family and to avoid c flicts as far as possible. You may st by having a pleasant candid talk w your daughter and move on from t point, but it may be better for you announce pleasantly that you are go here or there, to this or that affair, pl game, or social event, and go with further ado. With a small start you c enlarge your program of independe by small steps until you have arrived a satisfactory balance.

—EARL S. RUDISIL

Deus Absconditus

God Hidden and Revealed. By John Dillenberger. Muhlenberg Press. 193 pages. $2.50.

Here is a splendid study of an important theme. Primarily it is a study of Luther's basic ...t subsequently neglected doctrine of *deus absconditus*, namely, the hiddenness of God ...ich is invariably associated with revelation. However, Dillenberger has given us consider... ly more than Luther research. He has made available to English readers a wealth of ...ofound German theological reflection. It might even be said that from the standpoint of ...single but decisive touchstone he has set ...rth the inner meaning of the history of ...erman theology of the nineteenth and ...entieth centuries. Ritschl, Kattenbusch, ...eim, the Seebergs, Harnack, Otto, Brun... ...r, Barth and many others pass by in swift ...t significant review. Through it all, the ...iginality and spiritual genius of Martin ...ther become increasingly apparent.

Finally, with great brevity but with con... ...erable penetration, Professor Dillenberger ...ks to provide fresh beginnings for cur... ...nt theological interpretation by pointing ... the bearing of God's hiddenness on some ...portant problems.

Dillenberger begins by showing that the ...tschlian movement was of very great ...lue in that it stressed revelation, made ...us Christ once again central, and em... ...asized love and moral spirituality. But ... calls attention to the humanistic shallow... ...ss of the movement which led to the ... ...oring of the wrath of God and of the ...racle of forgiveness, and led to a failure ... recognize the hidden character of God ...ich Luther had emphasized but which ...s written off by the Ritschlians as a rem... ...nt of scholasticism.

Rudolph Otto's contribution is seen in ... apprehension of God as the fascinating ...l awesome Wholly Other, a God who ...akes himself known positively to man ...thout relinquishing his mystery." But it ...in Brunner and Barth that the concept ... God's otherness is expressed more in the ...ntext of Christian theology.

Brunner insists that God has veiled him... ... so completely in Christ that Christ is ...y an object for *faith*, and not for direct ...rehension. Barth is even more decisive in his analysis of hiddenness in that he more consistently connected God's hiddenness with revelation in Christ. God's veiling in his unveiling becomes an unveiling in veiling. Exactly in the cross God manifested his deepest hiddenness, where the wrath of God is established by the loving Christ. God's mysterious freedom to love distinguishes divine love from human love and makes him fully unknowable, whereas the actuality of that love which came by freedom makes God also fully knowable.

Finally, Dillenberger seeks to extend the central concept to such persistent problems as revelation in Christ, the Old Testament revelation, the significance of the general history of religions, faith which involves hiddenness (and what Kierkegaard would call repetition), the somewhat misleading contrasting terms of transcendence and immanence, and the controversial relationship between reason and revelation.

Rock Island, Ill. GEORGE B. ARBAUGH

Christian Idea of Marriage

Whom God Hath Joined. By David R. Mace. Westminster. 94 pages. $1.50.

Four years ago the first of the Westminster Pastoral Aid books was published. *Whom God Hath Joined* is the seventh in this series which was designed not only for the use of pastors but to be put in the hands of any person "to speak for the pastor and work for him." This most recent title in the series is an important supplement to the best books in the sex-and-marriage field.

Primarily it makes clear a thoroughly Christian understanding of marriage in the contemporary setting. In this respect it does

what most books on marriage either make no attempt to do, or fail to do well. For a work on this subject its form is unique, short daily readings for four weeks.

The author writes of the purposes of marriage and of its intimacies. Third-week readings are about the relation of man to woman, while the last chapter treats the "wider implications of marriage" in family and community. Well-chosen quotations add much to the value of the readings.

This is a book to be read before marriage to shape the anticipations. But it will be even more helpful, read together, some time after marriage. Pastors will find it a dependable guide in counseling. It will make an excellent gift to couples of any age.

Dr. Mace is professor of human relations at Drew University, and active in the field of marriage counseling in the United States and England. MARJORY L. BRACHER

Seattle, Wash.

About Christian Unity

The Unfinished Reformation. By Charles Clayton Morrison. Harper. 236 pages. $3.

"A denomination is a part of the Church of Christ existing in a structure of its own and expressing by itself and for itself those functions which belong to the unity of the whole Church of Christ." This is only a showcase sample of the not-too-tender cuts Dr. Morrison has in stock. Reminds one of a swiss steak: the more truculent the cook's pounding, the more succulent the dish.

"Protestantism has no church; it has only churches." As "separate, independent, self-contained and autonomous ecclesiastical denominations," they have usurped the functions of the one body of Christ. The conservative Reformers wanted to liberate the one church from ecclesiastical usurpation, but their churches also became sectarian. Thus we face an "unfinished Reformation."

Conscientious Lutheran pastors and laymen should read and ponder this book. Perhaps only so challenging a book can force us out of the foxhole of our complacent distinction between "unity" and "union," and into the active struggle to realize the corporate oneness of the Chur of Christ.

Dr. Morrison is an eloquent and respo sible spokesman for one strategy. He h no use for modernist indifference nor "ecumenical sentimentalism." He is no clesiastical Garry Davis. He does not mand the scrapping of voluntary fellc ships or of convictions in the church. E he does courageously look toward a ti when evangelical Protestants will aband their self-containment and recognize c another equally as fellow-Christians.

Unfortunately, while Dr. Morrison sists that the united church be "evangelica he never quite identifies what this mea He holds that Spirit-guided "personal votion to Jesus Christ" is the one essen qualification for membership in Chri Church. But Lutherans still ask how t evangelicalism is to be recognized and ma tained. Morrison seems to trust in gc will and the guidance of the Spirit. I Unitarians, Mormons, Christian Scienti *Deutsche Christen*, and even some Ethi Culturists may affirm a personal devotion Jesus Christ. Does this guarantee them be evangelical, we ask?

But let's not bog down into an argum whether Dr. Morrison *hooks* or *slices* a from the green; we Lutherans tend to into sand-traps in the middle of the f way, or even avoid teeing off at all! M isterial and lay groups can have a g workout with Morrison. He is relev concrete, and refreshingly forthright. Th are some wonderful passages for discussi Zeal for the oneness of God's house c sumes him. He has offered a concep sketch of a united church. Our convicti and our future course will be clearer if are willing to grapple with it. If "Christi is a bigger word than "Lutheran," we h to grapple with it. ROBERT H. FISCHE

Maywood, Ill.

All books reviewed in these pages may secured from the United Lutheran Publ tion House at 1228 Spruce Street, Phila phia 7, Pa., or at ULPH branch stores nine other cities.

OVERSEAS

AUSTRALIA: Sydney.—Two Australian nominations have recently engaged in a ission to the nation"—the Methodist urch and the Roman Catholic.

The Methodists began their six months' mpaign to confront Australia with the ims of Christ by holding a huge rally in elbourne. The town hall, seating 5,500, s crowded to capacity. In addition the ver town hall and nearby Baptist and dependent churches were filled.

The speaker was the Rev. Alan Walker, nister of a successful Methodist com- nity center and mission in Sydney. Said . Walker: "Unless the Christian faith s down to bread and butter questions— ms and unemployment, racialism and r—it will have no answer for a sick iety."

Plans were made for Mr. Walker to con- ct a nine-day mission in each capital city m Perth to Brisbane. From the platforms the largest halls available, the Christian h as interpreted by Methodists has been claimed to the nation. Special luncheons l gatherings were held for youth, civic ders, and citizens generally. Mr. Walker ke to the dock laborers in every port. n connection with this campaign exten- e use of the press and radio is being de, including 24 30-minute weekly broad- ts entitled, "Drama with a Challenge," r a radio network of 55 stations. Top- king script writers and professional radio ple were engaged to produce a first-class gram, in which the lives of notable men women are dramatized, the story of the rch's service to the nation is told and Christian answer to controversial, na- al and international issues is presented. his radio contract was a unique and able event in Australian radio and church ory. It was the first time a Christian rch, on such an extensive scale, sought each the masses. The mission is part of orld-wide effort of Methodists to observe 3 as a year of evangelism.

Australian Roman Catholicism also engaged in a "mission to the nation" by means of a National Eucharistic Congress in Sydney. Huge crowds attended the meetings, and 5,000 packed the St. Mary's Cathedral for the opening services, while outside a crowd, estimated at 75,000, listened to the proceedings through the amplifying system. City traffic in the area, including buses, was halted. Spectacular rallies were held every evening in the Sydney Showground. On "Citizen's Night" the crowd at the Showground was estimated at 120,000, even though police closed the gates leading to the grandstand an hour early.

The N.S.W. State Government gave a luncheon in the ballroom of the Hotel Australia to the three cardinals, 13 archbishops, 23 bishops, and other official guests of the Congress. Naturally proceedings received excellent publicity through the press and radio, much better publicity than any Protestant body could even hope to receive.

Climax of the Congress was the final eucharistic procession through the city streets to the cathedral. Mounted police led the procession of judges, papal knights, members of the clergy and laity, university students, and groups in national costumes. Celebration of the mass marked the 150th anniversary of the proclamation by an Australian governor of the right of a Roman Catholic priest to celebrate mass in Sydney.

Said a spokesman: "This splendid Eucharistic celebration harks back to the desperate yearnings of the first Australian Catholics for the holy mass, and their profound joy when they saw the sacred host elevated for the first time on our shores. As in the first brutal sufferings of its infancy the young colony cried out for mass, so Australia has no greater need today."

But Protestants were not so enthusiastic. In fact, Protestant blood in this country has probably never stirred so vigorously in protest as during that week. An article in the Church of England weekly, *The Anglican,* stated the matter clearly: "The Congress serves a definitely propagandist pur-

pose, with its appeal addressed to the outsider, the non-Romanist, and especially the non-churchgoer, who might well be influenced by the pomp and ceremonial to enquire into the practices and principles of the Roman faith. Much use will be made of the occasion to argue that surely so many men and women of good standing in the community—cardinals, archbishops, priests, nuns and others, as well as Romanists in secular occupations—cannot be mistaken or astray in what they believe and practice."

Accordingly the Council of Churches, in association with the United Council of Protestant Action, bought space in the papers to publish a lengthy statement explaining the Protestant objection to Roman Catholic teaching of the Mass, and a copy of this statement was dropped in every mailbox in Sydney. On the Sunday the Congress opened the Council of Churches issued a letter which was read in most Protestant churches, and which bore the name of the Anglican Archbishop of Sydney, Dr. H. K. Mowll, amongst the signers. It read, in part: "While we cheerfully accord to others the liberty of free propaganda which we claim for ourselves, we recognize that the wide publicity given to the arrangements for a Eucharistic Congress lays upon us the duty of advising our own people and the public generally of the reasons which cause us to dissociate ourselves from any such movement . . . We regard a procession in which a religious emblem is exposed to view for purposes and acts of reverence to be contrary to the original design of the Holy Feast . . . We believe that the offering of Divine worship to the sacred elements has no warrant in Holy Scripture, and is not consonant with the practice of the Early Church."

On the same Sunday a crowded United Protestant meeting was held in the Lyceum Hall at which the chief speaker, Dr. Cumming Thom (Presbyterian) said: "If this nation is to be dedicated to the sacred heart of Mary or any other formula, we very strongly repudiate such dedication with all the strength of a reformed faith . . . We are Christian, not Marists."

During the Congress week a United Evangelical Campaign of Witness was held eve evening in the Pitt St. Congregation Church, leading Sydney churchmen bei chosen as the speakers. Dr. F. H. Rayw (Methodist) told the audience: "The Co gress is a blessing in disguise. It is a ch lenge to us to consider Protestant truth a Catholic error. We concede to our Catho brethren the right to run a Congress cause this is a free country. But wo Catholic countries permit people of Pr estant faith to hold processions with same freedom that we do here?" Ar deacon T. C. Hammond, principal of Moore Theological College, stated: "We told that the Protestant campaign is marr the Congress. If that is so we are sorry. We cannot afford to remain neutr Every evening a session was broadcast o the Protestant churches' station, 2 CH, titled: "What Protestants Think."

The editor of a leading Sydney da (*The Morning Herald*) advised Protesta to say to the Roman Catholics: "Good lu in the name of the Lord." He was seve taken to task by Protestant readers and deluged with letters of protest. In an tempt to clear the air, a Roman Cath spokesman, Bishop Heenan, of Engla said: "Charity is the message of the C gress. Not a word will be said attack any other religion. We thank God for ev Protestant Church in which Protestants to pray to God. Never will we say any o word about them but 'God bless yo That sounded good, till he spoiled it by ing: "Protestants are worried lest we c secrate Australia to the Virgin Mary. mighty God entrusted His Son to the Vi Mary and if we entrusted the citizens Australia to the hands of Mary I bel we would do them no harm."

As a parting shot the Rev. S. M. Bar said: "Could we hope that when the visi prelates return they will endeavor to ext throughout the world such toleration charity as has been experienced by t in their fair land?"

—L. W. LOFFLE

TIME OUT FOR SUPPER

Martin Luther Church, Muskegon Heights, Mich., dished up a fellowship supper recently nembers of Luther League Caravan No. 9. The three-member team is typical of the ue Caravans that have been touring the country this summer, helping organize young le in League groups. Members of Caravan 9, shown seated at table, are (left to right) Norma Schmid, Bronx, N. Y.; Miss Pansy Faggart, Concord, N. C., and Miss Betty Jo neier, Forreston, Ill. They sit between the Rev. Emerson Jury (left), ULCA field mis- ry, and Pastor Andrew Rolik. Standing behind table are (left to right) Paul Votek, am E. Hulka, Miss Ann Hornak, Mrs. Elgin Casper, John Rams and Mrs. Andrew k, all of host church. (Photo by courtesy of Muskegon Chronicle)

IFORNIA:

rbor Gate Moves to New Location

OVING DAY came last month for the ieran church of Harbor Gate after 10 s of service to the community. All a few families have left the large purchased by a grocery chain for i-million-dollar warehouses. The con- ation recently voted unanimously to inue its work in Richmond, Calif.

September 1943 the National Lutheran ncil joined other denominations in min- ng to the thousands of families moving Richmond and its government housing cts to work in the shipyards. The Rich- l Area Church Defense Council was ed and denominations were assigned of responsibility to co-operate in the task of serving the congested communities. The Lutheran church was assigned Harbor Gate where it has met in the Administration Building since that time. The Rev. Ross F. Hidy was assigned to the project in December 1943 with a staff of parish workers.

During the war years the Sunday school averaged 425 pupils per Sunday with thousands of children served during the years. The church participated in many community projects such as recreation and Scouting. In 1947 chimes were installed in the chapel of the Administration Building in memory of the war dead of Harbor Gate.

The Rev. Albert Becker succeeded Pastor Hidy in July of 1948, and served until February 1949. By this time national denomina-

HONOR ROLL

These congregations are subscribing to The LUTHERAN for every family

PENNA. (con't.)

Allentown, St. Paul
Richard C. Klick

Allentown, St. Stephen
Ralph R. Hartzell

Allentown, St. Timothy
Byron Stauffer

Berwick, Holy Trinity
Arthur W. Lawver, Jr.

Bethlehem, Rosemont
William Ward

Boswell, St. Andrew
G. L. Zimmerman

Brookside, Redeemer

Butler, First
Paul E. Daugherty

Chester Springs, St. Matthew
Ralph H. Casner

Clearfield, St. John
E. Roy Hauser

Darby, Trinity
James B. Diffenderfer

Davidsville, Benscreek
Russell T. Shilling

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

CALIFORNIA . . .

tions had withdrawn funds for wartime istries. Grace Lutheran Church of F mond then took upon itself the superv of the work and in November 1950 the gregation was organized as a mission ch of the United Lutheran Church in Ame

Four young men have entered the C tian ministry during the church's wor Harbor Gate. Harry Durkee, senio Pacific Lutheran Theological Semi Berkeley, has carried a major responsil in the church under the guidance of Rev. Milus W. Bonker, who was assi by the Board of American Missions as tor to the congregation. He is pastc Grace Lutheran Church, Richmond.

The congregation held its first servi its new location in a recreation bui at 47th Street and Wall Avenue rece The new name chosen by the congreg is Peace Lutheran Church. The mem hope to establish a permanent program build a chapel in the area when the porary housing in the Cutting distri replaced. H. L. LO

FLORIDA:

MISSION AREAS SURVEYED

GETTYSBURG SEMINARY Student Clouser and his wife have spent the mer surveying areas in Florida fo Board of American Missions, inclu Clearwater, Fort Lauderdale, Pan City and the Arlington and Sout Estates communities adjoining Jac ville. Pastor Lynn W. Wilfrid, for of St. Luke's Church, Dunellen, N assumed his duties as mission deve at New Smyrna Beach in July.

GOOD SHEPHERD CHURCH, Tampa almost completed the first unit of its ing program. This structure consists o quate Sunday school accommodations a chapel. Good Shepherd has purc eight additional church lots and mad change of parsonage. St. Paul's, Tamp also exchanged its parsonage. W. E. H

ONE YEAR IN BARABOO

year after Baraboo, Wis., was approved for occupancy as a mission field, St. Paul's ish Evangelical Lutheran Church was able to make the turnout shown above. Synodical ionary Rodney V. Hansen began work in the field last November. He held his first ch service in February of this year in a Seventh Day Adventist building, with 85 persons nt, his first Sunday school session in April with 37 present. Official organization was pleted in May with 90 confirmed charter members (137 baptized members). First y Member Visitation resulted in pledges of more than $61 per member. Clergymen in victure are Dr. Jonas H. Dressler, president of Northwestern Seminary, who preached e organization service, and Missionary Hansen. The Rev. Alan J. Henderson is pastor

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GEORGIA-ALABAMA:

Negro Church Holds Ground-Breaking

A SPECIAL ground-breaking service was held in Birmingham, Ala., Aug. 9, for St. Paul's Church, the first new southern Negro congregation to be organized since the National Lutheran Council became the directing agency in the field of church work among Negro communities in this area. Pastor David F. Conrad, southern educational secretary of the NLC in this field, participated in the service.

Southern ULCA synod presidents w meet in September with the NLC commit on Negro Missions to discuss far-reach plans for greater work among the Negr in the South.

Pastor Conrad reports that three h school graduates from Alabama Negro L theran congregations will receive $500 a $600 scholarships as they enter Capital U versity in the fall. All three of the stude plan to prepare for full-time Christian se

For all who share in the responsibility for family religious growth

by Edward W. and Anna Laura GEBHARD

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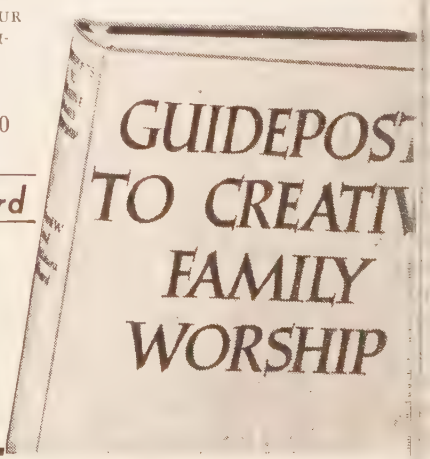
The Contents: ROOTS OF FAMILY RELIGION—GROWING TOWARD GOD—GRACE BEFORE MEAT—TALK AROUND THE TABLE—THY WORD IS OUR LAMP—THE HYMNBOOK IN THE HOME—WORSHIPING ALONE—HARNESSING OUR HOBBIES FOR WORSHIP—FAMILY FESTIVALS—AT HALLOWED TIMES—YOUR CHURCH IS YOUR PARTNER—APPENDIX (Additional resource materials)—BIBLIOGRAPHY—INDEX. $2.50



also by Anna Laura Gebhard

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. At a summer Bible Camp in Tusca-sa, Ala., seven out of 50 students at-ding the camp decided to give their lives full-time Christian service.

THE 26TH ANNUAL convention of the orgia-Alabama Luther League was held Camp Lutheridge, Arden, N. C., Aug. . on the theme, "This Is My Life."

The 171 delegates and visitors heard the v. Lawrence M. Reese speak on the work the Luther League of America; the Rev. n L. Yost, Jr., on foreign missions; the v. David F. Conrad on church work ong Negro communities; Sister Miriam rey on the diaconate, and Dr. Charles E. lz on the Christian life of the individual guer.

Robert Freyermuth, synodical League asurer, reported that all quotas were ched or exceeded. Statistics revealed that Leaguers were considering full-time istian service and that 10 were in col- or seminary already.

THE ULCA FILM *45 Tioga Street,* seen r television station WAPI-TV, Birming-n, Aug. 2, was jointly sponsored by three heran congregations there: St. Paul's ro Lutheran Church, Christ Church, and des Valley Church. Pastor Dexter Moser orts that six other religious films will be vised this fall under the same co-opera- sponsorship.

EDEEMER CHURCH, Atlanta, will begin utheran day school for four-year-old dren. Meeting Monday through Friday, A.M., the school will be open to all Lu-an children of the Atlanta area. Pastor R. Brokhoff, former president of the istian Council of Atlanta and present rman of its committee on religious edu-on, has developed a city-wide plan of re-ed-time religious instruction to be pre-ed to the City Board of Education.

THE REV. WILLIAM H. FADDIS, pastor of ames' Church, Brunswick, Ga., resigned . 15 to do graduate study.

THE REV. ROY T. TROUTMAN has resigned astor of Bethel Parish, Springfield, Ga., pting a call to St. James' Church, Sum-S. C., effective Sept. 1.

THE REV. DERMON A. SOX, pastor of Messiah Church, Decatur, Ga., has resigned to accept a call to Christ Church, Birmingham, Ala., effective Sept. 15.

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KENTUCKY-TENNESSEE:

Leaguers Aid Canvass

ZION CHURCH, Park Hills, Covington Ky., is using Luther Leaguers in neighborhood canvassing. And with succ too, reports Pastor Harold Koch. I section where 15 new 10-family ap ments have been constructed recently, of the Leaguers reached 82 families one day. Twelve prospects resulted. F ular surveys are now being planned.

SILVER ANNIVERSARY of Pastor Victor Derrick of First United Church, Memp was celebrated early in June.

EXPANSION is the keynote of many sy congregations, particularly for educatio and social needs. In addition to the th listed this spring the following congr tions are either building or seeking facilities: St. John, Louisville; Memo Nashville; Hebron at Hebron, Ky.; F Shelbyville, Tenn.; and St. Matthe Paducah, which has just purchased a sonage.

ON VACATION from Wheatridge Churc Colorado this summer was Pastor Ch Strubel, a son of Fenner Memorial con gation, Louisville. Upon arriving at church of his boyhood, he immediately pressed into service in the erection o giant "Put on the Whole Armour of G display for the synod Luther League vention. Local newspapers took pict of the exhibit.

ROGER G. IMH

NOVA SCOTIA:

Nova Scotia Ordains 2

NOVA SCOTIA SYNOD held an ordina service in St. Paul's Church, Bridgewa on July 29. Ordained at that time w Leonard Rodbourn of Antigua, B.W and James Slack of Chester, Pa. ordination sermon was preached by Rev. Douglas A. Conrad of Hali Taking part in the service were the p dent of synod, Dr. C. H. Whitteker; secretary, the Rev. James Dauphinee, the Rev. E. E. Zieber of the Philadel Seminary. Pastor Rodbourn has take his duties in the Conquerall Parish Pastor Slack in the Midville Parish.

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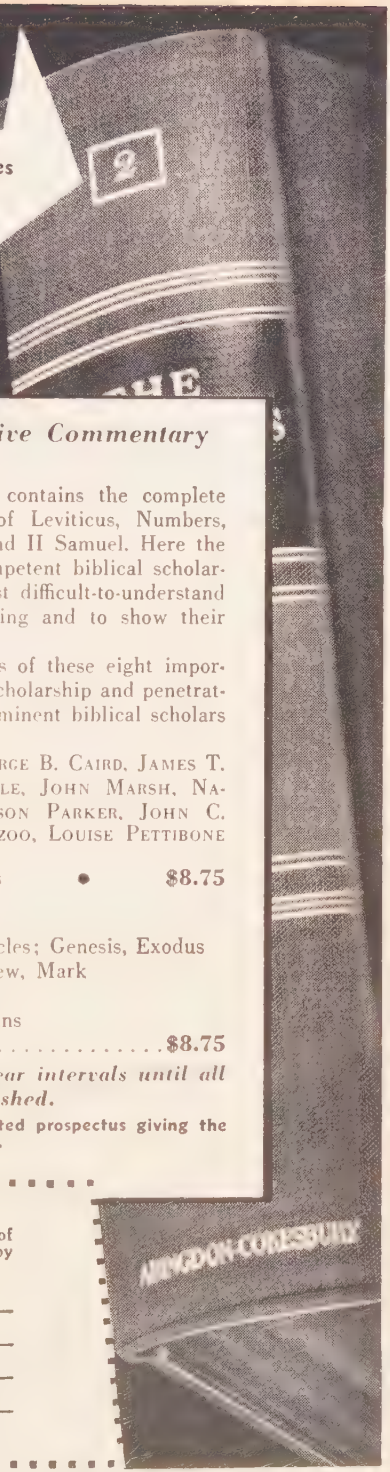

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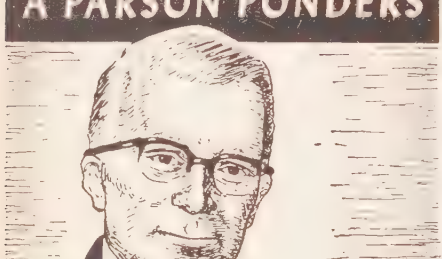

Rupert Brooke, the young poet who has suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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NOVA SCOTIA . . .

THE REV. JAMES DAUPHINEE, pasto the Mahone Bay Parish, has resigned that parish to accept a call to Preston, and will leave about Sept. 15 to take u new duties. Pastor Dauphinee also resi as secretary of synod. The Rev. Wi Myra, pastor of the Northfield Parish, elected to succeed him.

THREE Luther League caravaners been working in the Nova Scotia Synoc a month. They are Melba Taylor and Weeks from South Carolina and Luebke of Nebraska.

ELWOOD BOWMAN of the Board of A ican Missions was in Dartmouth recentl connection with the Church of Our Sa mission. While there he met with the sion Committee of synod and the ch council of the mission. Financial arra ments for the erection of a church bui were laid before these groups, and hoped that actual construction will next spring. The mission congregation already gone over the top in the fina campaign in the parish. The synod is ning a campaign for funds for this mi to be conducted during October.

UNDER the auspices of the synodica ther League a week-end gathering was recently at the Lutheran Youth Camp. than 60 young people assembled. Isabel Crouse, president of the Ha League, and Miss Ellen Andersen, dent of the synodical league, attende biennial convention of the Luther Le of America in Ohio.

TWO HUNDRED YEARS ago a grou Hanoverian Germans, who had settle Halifax, left there to settle along the s western shore of Nova Scotia at Lunen These people were Lutherans and st the oldest Lutheran church in Nova S that of Zion, Lunenburg. The town year is celebrating its 200th annive For the religious celebration the Luth were given the chance of selecting a sp for the occasion. They have selecte Rev. Edward T. Horn III, pastor of T Church, Germantown, Pa.

DOUGLAS A. COI

PACIFIC LUTHERAN

INSYLVANIA:

g Season at Sequanota

OHNSTOWN—Over 650 campers at-ded the seven camp periods at Sequa-a, Jennerstown, from June 29 to Aug.

A staff of 96 different adult leaders, chers, associate directors, counselors, ses, and others helped with the camp gram. The Rev. Roderic N. Senft is np director.

he eleventh camper's cabin at Sequa-is now being built. The Men's Brother-d of Grace Church, Stoystown, has un-aken the project. The job is to be fin-d this month, at which time the cabin be dedicated and formally presented he camp.

Inder the direction of M. G. Oaks, Grace urch layman and retired miner, 35 differ-men have done volunteer work on the in. "The men are doing the work but women are helping to pay the bill," s Grace Church pastor, the Rev. David Bomboy. Various Sunday school classes auxiliary groups are giving $1,000, the roximate amount needed to cover con-ction costs.

TIMULUS has been given Luther Leagues Allegheny Conference churches through visit of a youth caravan sent out by Luther League of America. Caravaners uded Rolf Mielzarek, Fanwood, N. J.; vin Von Borstel, Bronx, N. Y.; Kay ner, West Columbia, S. C.; and Helen th, Harvard, Ill. Visits were made to n Church, Everett, in July, and to the idsville pastoral charge in August.

DUNCANSVILLE CHURCH, Duncansville, l tribute to its pastor and his wife, the and Mrs. George Blair Harman, on occasion of their 25th anniversary of ing the local congregation. Pastor Har-n began his ministry at Duncansville Aug. 1928. Greetings were brought by Dr. e H. Rhoads of the Allegheny Lutheran ne, the Rev. John L. Barnes, represent-the pastoral group of Blair County, and Rev. Edwin M. Clapper, ministerial son

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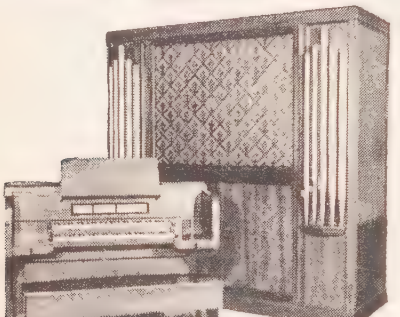

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PA.: JOHNSTOWN . . .

of the Duncansville congregation. Pa: and Mrs. Harman received gifts of cash

THE UNVEILING of a bronze tablet Aug. 9 marked the beginning of the 5 anniversary observance of St. John's Chu Johnstown. The large tablet, represen the cornerstone of the church, was dona by Mr. and Mrs. John Sedlak, members the congregation. The church was foun in 1903 by a small group of Slovak Lut ans. Present pastor is the Rev. John Janisak.

ZION CHURCH, Petersburg, the F George E. Nein, Jr., pastor, has had church and parsonage painted. A room being equipped for recreational purpo Junior and senior choirs have been rol Women of the church made the robes the junior choir; one of the families of church purchased the robes for the se choir.

A SELF-STUDY and evaluation confere was held in the Sinking Valley past charge, July 19-21. The Rev. Martin Tozer, superintendent of the Board of S odical Missions, was in charge. The F William L. Slee is pastor.

THE REV. JOHN E. GAUS has begun ministry in the Scalp Level pastoral cha He succeeds the Rev. Maurice M. Sm

ROBERT G. SAN

Historic Church To Be Replaced

YORK—Plans are underway to repl the 110-year-old Holtzschwamm chu in York county with a new $300,000 fice. The new building will have sea capacity of 500 and will be used jointly the Lutheran and Reformed congre tions. The Lutheran congregation 370, and the Reformed congregation members. The Rev. J. Keller Brant Reformed, and the Rev. George A. Cl Lutheran, are the pastors. Work will gin the first of next year.

HE REV. CHARLES T. SARDESON, New-n, Conn., has been called to succeed Dr. ry L. Saul as pastor of First Church in iisle. Pastor Sardeson is the son of the president of the Woman's Missionary ety of the ULCA, Mrs. Orville A. ieson. He was ordained in 1944 and served as assistant pastor of Holy Trin-Buffalo, N. Y., and pastor of Waynes-, Va. He has just completed a year of y at the University of Edinburgh, Scot-

HE LATE Dr. S. L. Hench, Dallastown, will be honored by the Ladies' Bible Class of Christ Church, Dallastown, in the erection of a bulletin board in front of the

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church. Dr. Hench was teacher of this class for many years.

YORK DISTRICT Luther League will hold its 59th convention at Camp Cann-Edi-on, Sept. 4-7, with the theme "Onward We Go." Speakers will be Dr. Harold Dunkelberger, the Rev. Robert Clark, and the Rev. J. Bruce Weaver.

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Farm Manager for dairy farm at Lutheran Home for Children, Andover, Illinois. Write Hubert O. Peterson, Supt.

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a parish hall costing $5,000. The work
done by the congregation. The Rev. G
T. Hafer is pastor. PAUL LEVI FO

Rocky Mountain Synod:
Eisenhowers Greeted

DENVER—President and Mrs. Dw
Eisenhower, arriving here recently f
vacation visit to the home of Mrs. Ei
hower's mother, were met by a l
throng of citizens who crowded the h
ways to watch the official motorcade f
the airport to the city.

First public appearance of the E
howers was at the Presbyterian Ch
which the First Lady had attended
child. Many church people of all denom
tions witnessed their arrival at the chu

Despite the attractions of this s
vacation area, churches in general hav
ported near-normal attendances this se
Veteran pastors of the area point out
this is in marked contrast to previous y
and indicative of "a new spiritual lev
church interest."

AN EVANGELISM program will be
throughout the Rocky Mountain S
from Sept. 9 to Oct. 2. It will take secr
of the Board of Social Missions, C
Weihe, and Synod Secretary Lloyd
Jacobson into every congregation.

AN ALL-LUTHERAN SEMINAR will be
in Denver Oct. 6. This will be tied in
a meeting of synod's executive comm
and a three-session workshop on parish
cation, publicity and promotion.

FIRST CHURCH, Colorado Springs, P
Milton C. Johnson, recently dedicat
parish hall, developed from a refin
nearby home.

CAMP SHADY BROOK, in the moun
near Denver, had more young people
istered for attendance this month than
before. Pastor W. S. Avery was dire

GOOD SHEPHERD CHURCH, Denver, N
N. Mendenhall pastor, has set a new re

pportionment and LWA quotas paid in as of Aug. 1. Communing membership reached highest point in its history. services may be needed soon. More more new houses are being built in the munity, a sign of growth for the church.

ALBUQUERQUE, Lutherans are up and g. St. Paul's sponsored the St. Timothy ion five years ago; now both are pushing work in the new Inez-Hoffman develop- east of the city. The Rev. and Mrs. ald M. Simonton began work as mission lopers Sept. 1.

LORIA DEI, Denver, has purchased two a half lots just south of the church for e expansion. A Luther League was nized with 17 charter members. The Charles A. Davis is pastor.

ASTOR CHARLES L. STRUBEL, Holy Cross ch, Wheatridge, and family will be ing into their new parsonage about Sept. with dedication and "open house day" llow. Plans for the chapel are maturing lly. Meanwhile, services in the Grange are averaging about 135 persons per lay.

R. LYLE C. BURNS, Messiah pastor, is to ne speaker at evangelism workshops to be held in Central Church, Seattle, and in St. James' Church, Portland, the last two weeks in October. He will also give the area Reformation Day address.

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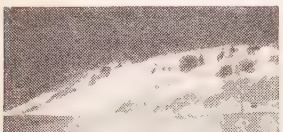

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Speaker: Rev. Dwight F. Putman, D.D.

President, Lutheran Synod of Central Penn.

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DECEASED

Dr. Jeremiah J. Schindel

Dr. Jeremiah J. Schindel, pastor eme of the Ministerium of Pennsylvania, Aug. 15 at his home in Mount Airy, P delphia. He was in his 77th year.

Dr. Schindel retired in 1946 while ser as pastor of Christ Church, Chestnut Philadelphia. He had previously serve pastor of St. Mark's Church, Philadelp and had held rural pastorates earlier in career in the Allentown, Pa., district.

He was born in Allentown in a fa conspicuous for its contributions to the theran ministry. His father, grandfather great-grandfather had been pastors. He a graduate of Muhlenberg College and Philadelphia Seminary.

Dr. Schindel had served on the I isterium executive committee, on the B of Deaconess Work of the ULCA, and the boards of Lankenau Hospital and Mary J. Drexel Home for the Aged.

Always interested in writing and resea he had served as a co-editor of the P delphia edition of *Luther's Works,* had tributed articles to numerous publicat and had been a member of the Sons of Revolution, the Huguenot Society, and Historical Society of the Lutheran Min rium.

Surviving are two daughters: Isabel Schindel, with whom he lived, and Mary S. Berger, Pughtown, Pa. His Jessie, died last year.

Funeral services were held Aug. 1 Philadelphia Seminary Chapel, in charg Dr. Emil E. Fischer, retiring presiden the Pennsylvania Ministerium, and Charles M. Cooper, new president of Ministerium. Interment was in Fair Cemetery, Allentown, Pa.

Dr. William R. Ludwig

Dr. William R. Ludwig, dean eme of Wagner College, died July 30. He wa

Born in Bern, Switzerland, Sept. 14, 1 he was graduated from Bern Universit 1886 and came to the United States

rward to be graduated from Philadel- Seminary in 1891. Ordained that same , he served subsequently in Brooklyn Rochester, N. Y. During the latter orate, he served as an instructor in n and philosophy at Wagner College. 1927 he became dean of the college, ed in 1936. In 1929 he received the orary degree of doctor of divinity from ner.

urviving are his wife, Mrs. Annie Lud- a son, Philip J. Ludwig; two daugh- Mrs. Werner Spitz and Mrs. Clara ner; 11 grandchildren and 10 great dchildren.

he funeral service was conducted Aug. Peace Church, Rochester, N. Y., by ors Harold Sticht, Alvin Messersmith, Christian A. Krahmer.

. John E. Bushnell

neral services were held in Salem, Va., 24, for Mrs. John E. Bushnell, widow he clergyman who founded First Lu- an Church in Oakland, Calif.

rs. Bushnell died in Detroit, Mich. She a native of Salem, Va. Surviving her he following children: Judge George E. nell of Michigan, Terrill Bushnell, Mil- ushnell, Mrs. Sarah Anderson and Mrs. L. Yount of Norristown, Pa.

side his service in Oakland, Calif., Dr. nell held pastorates at St. Mark's ch, Roanoke, Va., and Redeemer ch, Augusta, Ga.

. Emma E. Hofer

rs. Emma E. Hofer, widow of Dr. Ben- n F. Hofer, died July 18 at her home efiance, Ohio.

ith her husband, she served in Toledo, ; Elgin, Ill.; Van Wert and Defiance, . She is survived by a daughter, Miss arine E. Hofer, who teaches in the De- e public schools, and a son, the Rev. Ernest Hofer, pastor of the Norwood ish Lutheran Church, Cincinnati. There wo grandchildren.

e funeral service was conducted by her r, the Rev. Dorr R. Crounse, on July nterment was in Defiance.

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IN CONCLUSION . . . . . .

IT IS SURPRISING TO ME to find myself in complete agreement with the Commission on the Liturgy in its plan for publishing the Scripture lessons in the new Service Book which we have been promised in 1955. The Commission's plan is not to print the lessons in the book itself, but in a small separate book which can be placed in the pews in our churches.

There would be two of these small books, one using the King James translation, the other the Revised Standard Version. A congregation could select the book it prefers. In case a Revised Standard pastor is called to a King James church, he may talk his people into changing over from the old to the new translation. The only expense would be a supply of these small lesson books.

This plan seems to me entirely fair to the large groups on both sides of the question of which Bible translation is best for our churches. It will leave the situation open for time to decide which translation meets our needs best.

The alternative to this plan is to have two editions of the Service Book, one with King James lessons, one with RSV. This would add to the expense and would be impractical in many ways. Yet the Commission is blocked at present in its efforts to publish the book because the Augustana Church insists on having an edition of the new book containing the RSV lessons. I believe this is a mistake, and feel sure the United Lutheran Church would not support this contention.

THE AUGUSTANA PEOPLE went even further at their convention in June, and proposed that eventually the whole language of the liturgy be in the Revised Standard language. I don't agree with that at all. My defense of RSV for use in the lessons is based on the principle t reading the Scripture to our people church is primarily instruction, like sermon, and should be clear and dir

But much of our hour in church is intended for our instruction. It is offering of prayer and praise which make to God. We surely ought to kr what we are doing, and therefore language should be English instead Latin or Old Slavonic. But it is q right for this language to be exalted noble, tinged with mystery, because th what worship is.

A minister could say, "Now folks, all come down in front and tell the L what we've been doing." Instead, he s "Beloved in the Lord, let us draw n with a true heart and confess our unto God our Father." I admit that "revised version" gets the idea ac more briskly, but it isn't nearly so li to call forth the mood of penite

OUR HYMNS AND PRAYERS and ch are in the language of poetry and d have to be kept up to date. The men made the Revised Standard transla recognized this when they left the "TH and "Thou" in the prayers found Scripture, although they used present- pronouns elsewhere in their Version.

The church is a schoolroom in w we are taught supreme lessons f God's Word. Let the instruction be p and direct, as the New Testament wr put it in their Greek original.

But the church is more than a sch room. It is the temple where humans counter the tremendous mystery of divine Lord. This is no ordinary tr action. Let it take place in the n sublime and beautiful language we devise.

—ELSON RU

2 NEW BOOKS

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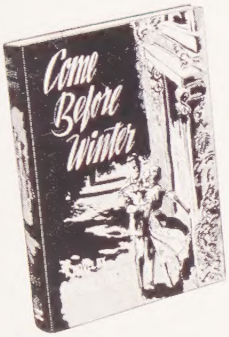

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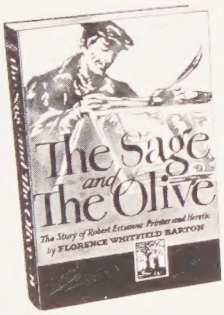

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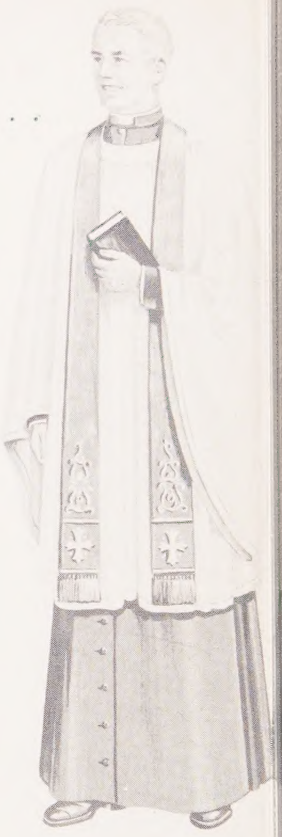

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